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ENGLISH  
READING LESSONS,

TO SERVE AS

AN INTRODUCTION

TO THE

MODELS OF ENGLISH LITERATURE,

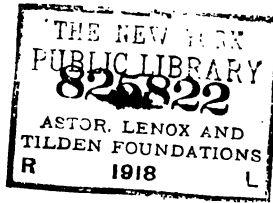
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## PREFACE.

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THE Work which we now publish as an introduction to the MODELS OF ENGLISH LITERATURE, has been compiled in the same spirit, and with the same care, as the Models themselves. In preparing it, we have avoided with the same scrupulous attention, as in the Models, any thing that might be, in the slightest degree, injurious to Religion or Morality, or to that good harmony which should ever be preserved among students.

As the present work is particularly intended for those who, being already able to spell and read, have not yet, however, reached the higher branches of English Literature, we have not thought it necessary to arrange the lessons under different heads, *Narrative*, *Descriptive*, etc. Still it has been our endeavor to select none but pieces calculated to captivate the attention, instruct the mind, adorn the imagination, and form the heart of the young reader. We have generally given the preference to American writers; still we have also had recourse to any author from whom we thought a good

extract could be made: and we hope that this selection will prove useful and entertaining to the young student to whom it is destined, this is our only wish, and also the only reward we expect for our labor.

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## READING LESSONS.

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### GOD.

God, my child, is the Supreme Being; the Creator of heaven and earth.

He is infinitely great and powerful; He is all amiable and bountiful; He fills the immensity of space by his presence; He had no beginning and will have no end.

Every thing in nature proclaims the existence of God; —the sun, the moon, the stars, the earth, the forests, the seas; for unless there were a Supreme Being, a Being eternal, independent, existing by himself and endowed with omnipotence, all these things could not, would not exist. . . . But the best proof of the existence of God, is man himself; man, the master-piece of creation; man, the link between heaven and earth; man, whose noble faculties, both mental and corporal, so strongly testify a divine origin. We must then conclude, my child, that there is a God, and that to him are due all honor, and glory, and love, and benediction, for ever and ever.

---

### THE CREATION.

God made the world of nothing, by his word and will, and for his glory. He made it in six days, and rested on the seventh. In order to make man, he formed his body of earth, and then added to it a soul made to his own image. Man is the image of God, because he is capable of knowing and loving him. For this God made him. The first man was named Adam. God gave him for his companion a woman, whom he formed of one of his ribs. In this manner he instituted marriage. The first woman was named Eve. God settled Adam and Eve in the ter-

restrial paradise, which was a delicious garden. They had the liberty of eating of all sorts of fruits, excepting those of the tree of 'the knowledge of good and evil.' God had also created pure spirits, which are the angels.

---

#### THE END FOR WHICH MAN WAS CREATED.

Of all things necessary for man to know, the end for which he came into this world deserves his first attention: because, being a rational creature, he ought to act for a final end, in the enjoyment whereof he may find his eternal happiness. Now, he cannot act for this end without a knowledge of it, which, exciting a desire, makes him search for, and employ the means of obtaining it. A man who knows not his last end, is like a beast; because he regards only things present, things material and sensible, after the manner of brutes: and in this, he is much more miserable than they, since they have in these exterior objects the felicity they are capable of; but he, instead of finding repose, meets with nothing but disgust, and the source of endless misfortunes.

From the ignorance of their last end, originate all the disorders discernible in the lives of men; because, forgetting that noble and divine end for which their Creator designed them, they are wholly taken up with the pleasures of this mortal life, living upon earth as if made for the earth.

It would move compassion, to see a child destined by his birth one day to hold a high station, apply himself wholly to till the earth, confining all his pretensions within the scanty limits of earning a miserable livelihood with the sweat of his brow, without having the least thought of the high fortune to which he was born. But it is much more to be deplored, to see men, who are the children of heaven, designed by the Almighty to abide there eternally, live in an entire forgetfulness of that end for which they were created; and setting all their affections upon earthly things, wretchedly deprive themselves of that immense happiness which the bounty of their Creator prepared for them in heaven.

REMEMBER GOD IN THE DAYS OF THY YOUTH.

In the soft season of thy youth,  
In nature's smiling bloom,  
Ere age arrive, and trembling wait  
Its summons to the tomb,—

Remember thy Creator, God;  
For him thy powers employ;  
Make him thy fear, thy love, thy hope,  
Thy confidence, thy joy.

He shall defend and guide thy course  
Through life's uncertain sea,  
Till thou art landed on the shore,  
Of bless'd eternity.

Then ever seek the Lord, and choose  
The path of heavenly truth;  
The earth affords no lovelier sight,  
Than a religious youth.

---

CONTEMPLATION OF ANIMATED NATURE, ONE OF THE  
MOST STRIKING PROOFS OF DIVINE PROVIDENCE.

Having devoted to natural history, says Chateaubriand, that assiduity which we should never have suspended, had not Providence ordered otherwise, we had made a large collection of materials. We had often visited, at the midnight hour, the little solitary valley inhabited by beavers, while the moon, peaceful as the ingenious nation whose labors she illumined, shed her mild beams over the silent scene. And shall it be asserted that this valley was devoid of Providence, devoid of its bounty, and of its beauty? Who, then, placed the square and the level in the eye of that animal, which has the sagacity to construct a dam shelving towards the water, and perpendicular on the contrary side? What philosopher taught this singular engineer the laws of hydraulics, and made him so expert with his incisive teeth and his flattened

tail? Alas! by disputing the right of the Deity to his miracles, men have struck with sterility all the works of the Almighty. Atheists have pretended to kindle the fire of Nature with their ice-cold breath, but they have only extinguished it; by blowing upon the torch of creation they have poured around it the darkness of their own bosoms.

O Preserver of the universe! O parental Providence! it is thou who softenest the ferocity of the lioness that feeds her whelps; it is thou who givest courage to timidity itself, to the hen that defends her chickens; it is thou who alarmest her heart, when deceived by the treasures of another nest, little strangers escape from her, and hasten to sport in the neighboring lake. The terrified mother runs round the brink, claps her wings, calls back her imprudent brood, sometimes entreating with tenderness, sometimes clucking with authority: she walks hastily away, pauses, turns her head with anxiety, advances even into the water, and is not pacified till she has collected beneath her wings her weakly and dripping family.

---

### THE HORSE.

THE various excellences of this noble animal, the grandeur of his stature, the elegance and proportion of his parts, the beautiful smoothness of his skin, the variety and gracefulness of his motions, and, above all, his usefulness, entitle him to a precedence in the history of the brute creation.

A horse is a very sagacious creature; he knows his own stable, and can smell it afar off; when he sees or smells any horse that he knows, he neighs to it, and often gets an answer in the same way. He never forgets any place where he has once been; and he will find his way home from a great distance, even by a road on which he has never gone before.

He is also a very docile creature; and, when taught to carry a person on his back, his rider governs him by his sense of feeling, that is, by the curb, which he gives him with the bit, by a touch with his spurs, or by a stroke with his whip.

The horse is quick-sighted; he can see things in the night, which his rider cannot perceive; but when it is too dark for his sight, his sense of smelling is his guide. When he smells a ditch, a pond, or a lake, he will start back, to the great surprise of his master.

A horse sleeps much less than we do. He requires so much time to feed in, that (if we allow for the hours which he has to work, often twelve in the day, and sometimes more) he seldom rests above three or four hours out of the twenty-four; yet he is not soon tired, though his work is often hard, and his time of fasting often long.

In summer, horses in the country, feed on grass, or on grass and oats; and in winter, they eat oats, corn and hay. When grazing in the pasture, they always choose the shortest grass, because it is the sweetest, and, as they have cutting teeth in both their jaws, they can eat very near the ground.

The age of the horse may be known by his teeth until he is six or seven years old, but with certainty no longer; yet horse-dealers, by an art well known to themselves, can make a horse appear to be four or five years old, when he is not more than three, or three and a half. By this trick, they not only deceive the buyer, which is very wrong, but also ruin the horse, by making him subject to harder labor than his strength can bear.

A horse, if properly treated, commonly lives to the age of twenty-five or thirty years; and, when he dies, his skin is taken off, and sold to the tanner, to be made into leather for shoes and boots, and for many other purposes. The leather made from it, however, is not so strong as that made of the calf-skin.

The flesh of a horse is not good for us to eat; his mane and tail are made into very good coverings for chair bottoms and sofas, and answer a good purpose for fishing-lines.

There are many varieties of the horse. Among those in a domestic state, we find the *racer*, slender, with elegant limbs, and capable of great speed; the *truck-horse*, heavy and clumsy, but very strong and useful; the *carriage horse*, with his beautiful and smooth skin, polished by high feeding; and the *charger*, or war horse.

Horses are found in a wild state, in the extensive plains of Arabia and Africa, where they range without control.



They are also found wild in the immense plains west of the Mississippi river, and in South America, having been originally brought from Europe by the Spaniards.

In these plains, the wild horses may be seen feeding together in herds of several hundreds, and sometimes thousands; one of them acting as a sentinel to give notice of the approach of an enemy. This he does by a kind of snorting noise, upon which they all set off at full speed, making the very ground tremble with the noise of their hoofs. The wild horses of Arabia are esteemed the most beautiful in the world.

---

#### DOCILITY OF THE DOG.

WE are daily presented with wonderful examples of the docility of animals, but none is so universally susceptible of education as the dog. He is more the natural companion of man; his attachment is warmer, his fidelity more unshaken; he is ever alive to the interests of his master, and seems to have no enjoyment equal to his society. It is not surprising, if a creature possessing such properties has sometimes been rewarded with reciprocal regard; and that unusual care should be taken to teach him, in preference, peculiar feats of address, which seem denied to the powers of others.

Our limits prevent us from here entering upon what would be an amusing narrative, except to remark, that Plutarch has preserved an account of a dog exhibited to the emperor Vespasian, which has scarcely been rivalled in any example of modern tuition. This dog belonged to an actor; and nothing could be more skilful in scenic representation, and in imitating various circumstances and situations. It exhibited in itself the execution of a malefactor, feigned the taking of poison, and the tremor following its sudden operation; then, falling down, its limbs were stretched out in perfect resemblance of death; and so it remained for a certain time, until, by a word from its master, it gradually opened its eyes, looked languidly around, and at length recovered.

But, in the course of the last century, an exhibition somewhat similar took place in Britain, where the storm-

ing of a fort was imitated by dogs, attended by the feigned destruction of some of the party; and we have witnessed the performance of many tricks by these animals, such as the solution of arithmetical questions, and the selection of certain cards, from a pack spread out, to denote the hour of a watch.

A dog has also been taught to carry a glass of wine on a salver without spilling it. The account of a dog that was taught to imitate the sounds of the human voice, should not be omitted here. It belonged to a peasant; was of the most ordinary kind, and of middling size. A young child having heard it utter some sounds, which he thought resembled German words, took a fancy to teach it to speak. The master having nothing better to do, spared neither time nor trouble; and, happily, the pupil had dispositions difficult to be found in another. At length, after some years, the dog could pronounce about thirty words, among which were *tea, coffee, assembly*, adopted from the French into the German language. Its tuition commenced when it was three years old. Certainly this is a very astonishing fact.

---

#### THE DOGS OF ST. BERNARD.

THE Hospice of the Great St. Bernard is situated near the top of the mountain known by that name, near one of the most dangerous passages of the Alps, between Switzerland and Savoy. In these regions the traveller is often overtaken by the most severe weather, even after days of cloudless beauty, when the glaciers glitter in the sunshine, and the pink flowers of the rhododendron appear as if they were never to be sullied by the tempest. But a storm suddenly comes on; the roads are rendered impassable by drifts of snow; the avalanches, which are huge loosened masses of snow or ice, are swept into the valleys, carrying trees and crags of rock before them.

The hospitable religious, though their revenue is scanty, open their doors to every stranger that presents himself. To be cold, to be weary, to be benighted, constitute the title to their comfortable shelter, their cheering meal, and their agreeable converse. But their attention to the dis-

tressed does not end here. They devote themselves to the dangerous task of searching for those unhappy persons who may have been overtaken by the sudden storm, and would perish but for their charitable succor.

Most remarkably are they assisted in these truly Christian offices. They have a breed of noble dogs in their establishment, whose extraordinary sagacity often enables them to rescue the traveller from destruction. Benumbed with cold, weary in the search for a lost track, his senses yielding to the stupifying influence of frost, which betrays the exhausted sufferer into a deep sleep, the unhappy man sinks upon the ground, and the snow-drift covers him from human sight. It is then that the keen scent and the exquisite docility of these admirable dogs are called into action.

Though the perishing man lie ten or even twenty feet beneath the snow, the delicacy of smell with which they can trace him offers a chance of escape. They scratch away the snow with their feet; they set up a continued hoarse and solemn bark, which brings the religious and laborers of the hospice to their assistance. To provide for the chance that the dogs, without human help, may succeed in discovering the unfortunate traveller, one of them has a flask of spirits round his neck, to which the fainting man may apply for support; and another has a cloak to cover him.

These wonderful exertions are often successful; and even where they fail of restoring him who has perished, the dogs discover the body, so that it may be secured for the recognition of friends; and such is the effect of the temperature, that the dead features generally preserve their firmness for two years. One of these noble creatures was decorated with a medal, in commemoration of his having saved the lives of twenty-two persons, who, but for his sagacity, must have perished. Many travellers who have crossed the passage of St. Bernard, since the peace, have seen this dog, and have heard round the blazing fire of the religious, the story of his extraordinary career. He died about the year 1816, in an attempt to convey a poor traveller to his anxious family.

The Piedmontese courier arrived at St. Bernard in a very stormy season, laboring to make his way to the little village of St. Pierre, in the valley beneath the mountain,

where his wife and children dwelt. It was in vain that the religious attempted to check his resolution to reach his family. They at last gave him two guides, each of whom was accompanied by a dog, of which one was the remarkable creature whose services had been so valuable to mankind. Descending from the hospice, they were in an instant overwhelmed by two avalanches; and the same common destruction awaited the family of the poor courier, who were toiling up the mountain in the hope to obtain some news of their expected friend. They all perished.

A story is told of one of these dogs, who, having found a child unhurt whose mother had been destroyed by an avalanche, induced the poor boy to mount his back, and thus carried him to the gate of the hospice.

---

• THE LOST NESTLINGS.

“Have you seen my darling nestlings?”

A mother robin cried.

“I cannot, cannot find them,

Though I’ve sought them far and wide:

“I left them well this morning,

When I went to seek their food;

But I found, upon returning,

I’d a nest without a brood.

“Oh, have you nought to tell me,

That will ease my aching breast,

About my tender offspring

That I left within the nest?

“I have called them in the bushes,

And the rolling stream beside,

Yet they came not to my bidding,

I’m afraid they all have died!”

“I can tell you all about them,”

Said a little wanton boy,

“For ’twas I that had the pleasure

Your nestlings to destroy.

“But I did not think their mother  
Her little ones would miss,  
Or even come to hail me  
With a wailing sound, like this.

“I did not know your bosom  
Was formed to suffer wo,  
And to mourn your murdered children,  
Or I had not grieved you so.

“I’m sorry that I’ve taken  
The lives I can’t restore,  
And this regret shall teach me  
To do the thing no more.

“I ever shall remember  
The plaintive sounds I’ve heard  
Nor kill another nestling  
To pain a mother bird.

---

#### THE ARABIAN CAMEL.

OVER the arid and thirsty deserts of Asia and Africa, the camel affords to man the only means of intercourse between one country and another. The camel has been created with an especial adaptation to the regions wherein it has contributed to the comfort, and even to the very existence, of man, from the earliest ages. It is constituted to endure the severest hardships with little physical inconvenience. Its feet are formed to tread lightly upon a dry and shifting soil; its nostrils have the capacity of closing, so as to shut out the driving sand, when the whirlwind scatters it over the desert; it is provided with a peculiar apparatus for retaining water in its stomach, so that it can march from well to well without great inconvenience, although they be several hundred miles apart.

When a company of eastern merchants cross from Aleppo to Bassora, over a plain of sand which offers no refreshment to the exhausted senses, the whole journey being about eight hundred miles, the camel of the heavy caravan moves cheerfully along, with a burden of six or

seven hundred weight, at the rate of twenty miles a day; while those of greater speed, that carry a man, without much other load, go forward at double that pace and daily distance.

Patient under his duties, he kneels down at the command of his driver, and rises up cheerfully with his load; he requires no whip or spur during his monotonous march; but, like many other animals, he feels an evident pleasure in musical sounds; and therefore, when fatigue comes upon him, the driver sings some cheering snatch of his Arabian melodies, and the delighted creature toils forward with a brisker step, till the hour of rest arrives, when he again kneels down, to have his load removed for a little while; and if the stock of food be not exhausted, he is further rewarded with a few mouthfuls of the cake of barley, which he carries for the sustenance of his master and himself. Under a burning sun, upon an arid soil, enduring great fatigue, sometimes entirely without food for days, and seldom completely slaking his thirst more than once during a progress of several hundred miles, the camel is patient, and apparently happy. He ordinarily lives to a great age, and is seldom visited by any disease.

Camels are of two species. That with one hump, is the Arabian camel, and is usually called the dromedary. The species with two humps is the Bactrian camel. The Asiatics and Africans distinguish as dromedaries, those camels which are used for riding. The baggage camel may be compared to the dray-horse; the dromedary to the hunter, and in some instances to the race-horse. Messengers on dromedaries according to Burckhardt, have gone from Daraou to Berber in eight days, while he was twenty-two days with the caravan on the same journey.

The training of the camels to bear burdens, in the countries of the East, has not been *minutely* described by any traveller. M. Brue, who, at the latter part of the seventeenth century, had the management of the affairs of a French commercial company at Senegal, says, "soon after a camel is born, the Moors tie his feet under his stomach, and having thrown a large cloth over his back, put heavy stones at each corner of the cloth, which rests on the ground. They in this manner accustom him to receive the heaviest loads."

Both ancient and modern authors agree tolerably well

in their accounts of the load which a camel can carry. Sandys, in his *Travels in the Holy Land*, says, "six hundred weight is his ordinary load, yet will he carry a thousand." The caravans are distinguished as *light* or *heavy*, according to the load which the camels bear. The average load of the heavy, or slow-going camel, as stated by Major Rennell, who investigated their rate of travelling with great accuracy, is from 500 to 600 lbs. The camel sometimes carries large panniers, filled with heavy goods; sometimes bales are strapped on his back, fastened either with cordage made of the palm-tree, or leathern thongs; and sometimes two, or more, will bear a sort of litter, in which women and children ride with considerable ease.

The expense of maintaining these valuable creatures is remarkably little: a cake of barley, a few dates, a handful of beans, will suffice, in addition to the hard and prickly shrubs which they find in every district but the very wildest of the desert. They are particularly fond of those vegetable productions which other animals would never touch, such as plants which are like spears and daggers, in comparison with the needles of the thistle, and which often pierce the incautious traveller's boot. He might wish such thorns eradicated from the earth, if he did not behold the camel contentedly browsing upon them; for he thus learns that Providence has made nothing in vain. Their teeth are peculiarly adapted for such a diet. Differing from all other ruminating tribes, they have two strong cutting teeth in the upper jaw; and of the six grinding teeth, one on each side, in the same jaw, has a crooked form: their canine teeth, of which they have two in each jaw, are very strong; and in the lower jaw the two external cutting teeth have a pointed form, and the foremost of the grinders is also pointed and crooked. They are thus provided with a most formidable apparatus for cutting and tearing the hardest vegetable substance. But the camel is, at the same time organized so as to graze upon the finest herbage, and browse upon the most delicate leaves; for his upper lip being divided, he is enabled to nip off the tender shoots, and turn them into his mouth with the greatest facility. Whether the sustenance, therefore, which he finds, be of the coarsest or the softest kind, he is equally prepared to be satisfied with and enjoy it.

## THE REINDEER AND THE LAPLANDER.

THE Laplander and his reindeer appear to have been created for each other; for without the assistance of the reindeer, there could be no human inhabitants in Lapland. Nothing could compensate for its loss. Its flesh and its milk, prepared in various ways, afford luxury and nourishment, supplying every other article of food; its furry skin furnishes, in a simple manner, comfortable clothing, and the means of resisting the severity of an arctic winter, which nothing else could do. Wrapt in this fur, the Laplanders sleep on the snow or frozen ground, with their infants, in comfort and safety. When the change in the season requires their removal from one hut to another, the reindeer offers the ready means for transporting them with their families and goods.

There is no part of a reindeer useless to its master. Besides the food it furnishes, as already stated, its sinews supply thread, cordage and harness; and its bones and horns are manufactured into furniture and ornaments. Of the instinct and docility of the reindeer, some pleasing instances are recorded by Mr. Bullock, whose interesting exhibition of the Laplanders and their friends, has attracted more than sixty thousand persons to see them.

When Mr. Bullock arrived at a town on the coast, it was found necessary to remove the deer to an island about two miles from the town, for the purpose of keeping them quiet. They were marched to the shore opposite to the island, where large boats were prepared by lashing them together. The deer walked immediately to the quay, but the leader, observing the boats move, stopped and examined them very minutely: he hesitated, and the herd became instantly alarmed: it was the first time they had seen a boat. After some further hesitation, and a little fear, the leader walked in. The eyes of the whole herd were instantly fixed upon him, and they distinctly expressed their fears for his safety; and some of them turned their eyes towards the mountains.

The leader was at this time examining the planks with his feet: the motion did not please him. Salva, the mountaineer, who had the care of them, seated himself by the leader's head, patted his neck, and laid his face to that of



the deer. Another Laplander was, by this time, in the other boat; upon seeing him, the leader turned his head, looked attentively at his followers, and in a kind of snort, gave the signal for them to come in. It was not, for a moment, obeyed; and he repeated it in rather an angry manner, stamping with his foot. In a moment, the boats were both filled. In jumping in, a weakly deer fell, and lay in the bottom of the boat in such a situation, that its destruction was considered inevitable; yet it received no injury. Their care and love for each other are truly admirable.

As soon as they were in, the leader, observing there were more in one boat than in the other, looked at one of the old males, which appearing perfectly to understand him, instantly went into the other boat. The ropes were then cast off; they remained perfectly quiet till they reached the island; when, following their leader, they leaped on the rock, ascended the side of a small hill, and got a plentiful supply of their favorite white moss. The deer are as fond of brandy as their masters; and it is often given them, in cases of extreme fatigue, or loss of appetite, with considerable effect.

In Lapland, herds of these animals are extremely numerous.—Their greatest enemy is the *wolf*, which sometimes breaks into a fold, and destroys twenty or thirty at a time. The Laplander holds him in the greatest detestation, and is almost in a rage when his name is mentioned. The first question put to Mr. Bullock by a Laplander, was, “Are there wolves in England?” And when told they were entirely extirpated, he clapped his hands and said, “If it had snow, mountains, and rein-moss, what a happy country it would be.”

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#### THE GIRAFFE.

THE height of a full grown giraffe varies from eighteen to twenty feet, although some specimens, in their natural state, have been seen exceeding this by several inches. One half of this elevation consists of the neck, from the ears to its junction with the projecting angle of the chest; and the other half consists of the fore legs, ascending to

the same point. Casual observers are apt to suppose that the fore legs of the giraffe are very disproportionately longer than its hind legs; yet they are in reality of equal length, the apparent difference arising from the height of the shoulder, or rather, perhaps, from the great length of the spinous processes of the scapular vertebræ, which descend in an angle of inclination nearly equal to the back of a stag thrown upon its haunches or rising from its lair. And this effect is so much enhanced by the dorsal protuberance above the shoulder, that few persons are undeceived but by deliberate inspection. The front view of this singular animal is unique and rather uncouthly grotesque. Its neck appears too thin, mounting lankly aloft, as it does from a capacious orbicular duo-convex chest, like a tall iron crane from the box of its windlass. And the *tout ensemble* of this, in connexion with the very long, thin legs, which perpendicularly sustain so odd a superstructure, is not unlike the front aspect of a real ornithological crane, as it sometimes stands forlorn on the margin of a pool, innocent of eels, and bolt upright in its excursive meditations. Yet no animal exhibits a more gracefully majestic attitude and richly flowing outline than this otherwise uncouth giraffe, when beheld in its side view, cropping the topmost leaves of high branches, or lifting its airy, vivacious head, attentive to distant sounds. Its aspect is then a charm to the eye of taste, and excites the admiration of the most indifferent spectator.

The eyes of the giraffe are singularly large, full and clear, soft and rich as the famed gazelle's, and fringed with very long lashes. They are situated so prominently on the sides of the head, as to excel, in advantage of position, those of the hare; and it is supposed that the giraffe can command a wider view of the horizon than any other creature. The surface of its skin is smooth, the hair being short, close and flatly laid. The ground color is a dull white, warming to a rich cream tint, and deepening with age to a very faintly-red brown. The spots are of a much darker brown, and of so generally regular a form and arrangement as to give the hide the appearance of being cross-barred with whitish stripes.

Another singularity in the giraffe is, that it has neither a muzzle nor lachrymal sinuses. It has no incisors in the upper jaw, but twelve grinders: in the lower jaw it has

twelve grinders and eight incisors. But the most instructive singularity in the physiology of the giraffe, and the one which, above all others, determines its geographical insulation and scarcity, is the remarkable adaptation of its tongue to the food which it chiefly prefers and seeks. This coincidence seems to have escaped the attention of naturalists, and was, perhaps, first observed by Mr. Clayton, the intelligent gentleman who captured the giraffes now in this country. The organ, in these specimens, is about thirty inches in length, tapering nearly to a sharp point, and endowed with greater contractility, extensibility, and flexibility, than the tongue of any creature but the ant-eater. It is coated on the upper surface and round its point, with a skin so hard and impervious, that it cannot be cut or pierced even with a sharp knife, without great pressure. The food on which the giraffe principally subsists, in its natural state, is the foliage and juicy branches of a species of *mimosa* or acacia, called by the natives *kameel-doorn*, which is said to be peculiar to the vallies in which the animal is only known to have been seen, and to constitute their almost exclusive vegetation. This variety of the acacia abounds with very long and exceedingly sharp spines, whose puncture is as subtle as that of a needle. Yet, protected by its wonderfully impermeable covering, the flexile tongue of the giraffe securely threads its way through the foliaged danger, winds around the branches amid the spines, culling each particular leaf with more than manual dexterity, and incurring neither puncture nor laceration.

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#### THE BOA CONSTRICTOR.

- THE Boa-constrictor, a native of India, the larger Indian islands, and of South America, attains the enormous length of thirty or forty feet. It has a compressed body, thickest in the middle, a prehensile tail, small scales on
- the head, scuta or undivided plates on the belly and under the tail. The ground color of its skin is yellowish grey, on which is distributed along the back, a series of large chainlike reddish brown, and sometimes perfectly red variations, with other small and more irregular marks and

spots. It is not venomous, and overcomes its prey by mere force. It preys on dogs, deer and oxen, which it swallows entire.

In the island of Java, one of these monsters has been known to kill and devour a buffalo. The serpent had for some time been waiting near the brink of a pool, in expectation of its prey, when a buffalo was the first that offered. Having darted upon the affrighted animal, it instantly began to wrap it round with its voluminous twistings, and, at every twist, the bones of the buffalo were heard to crack, almost as loud as the report of a cannon. It was in vain that the poor animal struggled hard and bellowed; its enormous enemy twined it too fast to get free; till at length its bones, being smashed to pieces, like those of a malefactor on the wheel, and the whole body reduced to one uniform mass, the serpent untwined its folds, to swallow its prey at leisure. To prepare for this, and in order to make the body slip down the throat more freely, it licked the whole body over, and thus covered it with saliva. It then began to swallow it, at that end, which offered least resistance, while its length of body was dilated to receive its prey, and thus took in at once, a morsel that was three times its own thickness. A more extraordinary feat was witnessed in the island of Ceylon, in which a boa, with equal ease, in presence of one of the British outposts, destroyed and gorged a tiger; but its gluttony caused its death, for after it had swallowed the animal, it became incapable of motion, and was killed without resistance.

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#### THE VAMPIRE.

The *vampire* is chiefly found in South America; it is about the size of a squirrel, and its wings, when extended, measure four or five feet. It has a sharp black nose, large and upright ears, the tongue pointed, talons very crooked and strong, and no tail. At the end of the nose, it has a long, conic, erect membrane, bending at the top, and flexible. They vary in color, some being entirely of a reddish brown, others dusky. They live on flesh, fish, and fruits, and are peculiarly fond of blood.

The vampire of India, and that of South America, I consider a distinct species. I have never yet seen a bat from India with a membrane rising perpendicularly from the end of its nose; nor have I ever been able to learn that bats in India suck animals, though I have questioned many people on this subject. I could only find two species of bats in Guiana with a membrane rising from the nose. Both these kinds suck animals and eat fruit, while those bats without a membrane on the nose, seem to live entirely upon fruit and insects, but chiefly upon the latter. A gentleman by name Walcott, from Barbadoes, lived far up the river Demerara. While I was passing a day or two at his house, the vampires sucked his son, a boy of about ten or eleven years old, some of his fowls, and his jackass. The youth showed me his forehead at day-break; the wound was still bleeding apace, and I examined it with minute attention. The poor ass was doomed to be a prey to these sanguinary imps of night. I saw, by the numerous sores on his body, and by his apparent debility, that he would soon sink under his afflictions. Mr. Walcott told me, that it was with the greatest difficulty he could keep a few fowls, on account of the smaller vampire; and that the larger kind were killing his poor ass by inches. It was the only quadruped he had brought up with him into the forest.

Although I was so long in Dutch Guiana, and visited the Orinoco and Cayenne, ranged through part of the interior of Portuguese Guiana, still I could never find out how the vampires actually draw the blood; and, at this day, I am as ignorant of the real process, as though I had never been in the vampire's country. I should not feel so mortified at my total failure in attempting the discovery, had I not made such diligent search after the vampire, and examined its haunts. Europeans may consider as fabulous the stories related of the vampire; but, for my own part, I must believe in its powers of sucking blood from living animals, as I have repeatedly seen both men and beasts that had been repeatedly sucked; and, moreover, I have examined very minutely their bleeding wounds. Wishful of having it in my power to say that I had been sucked by the vampire, and not caring for the loss of ten or twelve ounces of blood, I frequently and designedly put myself in the way of trial. But the vampire seemed

to take a particular dislike to me; and the provoking brute would refuse to give my claret one solitary trial, though he would tap the more favored Indian's toe, in a hammock within a few yards of mine. For the space of eleven months, I slept alone on the loft of a woodcutter's abandoned house in the forest; and though the vampire came in and out every night, and I had the finest opportunity of seeing him, as the moon shone through apertures where windows had once been, I never could be certain, that I saw him make a positive attempt to quench his thirst from my veins, though he often hovered over the hammock.

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#### WHALE FISHING.

Among the various pursuits of commercial nations, there is none so arduous and dangerous as the fisheries, and especially the Whale Fishery. Success in it, too, is quite uncertain, when applied to individual vessels; for three years are sometimes spent, and the earth nearly or quite circumnavigated by a crew, and they return home with a simple pittance. Yet where large companies are formed, and many vessels are employed at the same time, it is a business which is sure to give an ample equivalent for all the capital, time, and labor invested.

This trade was for a long time a source of great revenue to the Dutch and English governments, whose fishing region was confined chiefly to the northern seas, in the vicinity of Greenland and Spitzbergen. But the great number of vessels that went annually upon those fishing grounds disturbed the whales, and they deserted their old haunts for places more secure. The whales found in these regions are called black or right whales, and furnish oil of an inferior quality to that procured from the sperm whale of the Pacific ocean and the South Seas.

For many years a great number of American vessels and seamen have been employed in this trade, the largest proportion of which are sent out from Nantucket and New Bedford. They are chiefly engaged in the sperm fishery; and it is estimated that in the Pacific there are now upward of eight thousand American seamen employed in this business.

The manner of taking whales is as follows:—as soon as one is discovered by his blowing or spouting, the boats are got out, and each manned with six or seven men. These boats are so constructed that they dart over the water with great speed, and are managed with ease and facility. They row till they come near the whale, when the harpooner, standing in the bow, strikes it with a harpoon near the snout, or the fore fin. In an instant the whale darts off, sometimes near the surface, at other times diving many fathoms toward the bottom. Care is then taken to give it plenty of line, and as it sometimes runs out more than the whole length of the line (upward of two hundred fathoms,) a man stands ready to cut it, otherwise the boat would be drawn under. So rapidly does the whale proceed, that it is necessary to wet that part of the boat over which the line passes, to prevent the friction from setting it on fire.

Whales are so much amphibious in their nature, that they cannot remain a very long time below water, but come up to breathe. This being the case, they frequently receive a second and even a third harpoon, before the fatal blow is given. These second attacks are the most dangerous to the whalers, and frequently boats are destroyed by the *flukes* of the fish, when it is rendered furious by pain.

The fat whales do not sink as soon as dead, but the lean ones do, and come up some days afterward, when they are towed to the side of the ship, and the blubber or part containing the oil is detached from the carcass and taken on board. The bone is then secured and the carcass sent adrift.

The imminent danger to which whalers are exposed, is well described in the following sketch from the pen of Captain Marryatt. It is a part of a long yarn, spun by an old tar:—

“Well, we had waited about half an hour, when we saw a whiff at the mast-head of the ship; we knew that it was to direct our attention to some other point, so we looked round the horizon, and perceived that there was a “school” of young bulls about three miles from us. We were four boats in all; and the first mate desired my boat and another to go in chase of them, while he remained with the other two, for this old whale to come up again. Well, off we went, and soon came up with the school;

they are the most awkward part of whale fishing; for they are savage, and, moreover, easily 'gallied,' that is, frightened. I picked out one, and tried to come up with him; but he was very shy, and at last he raised his head clean out of the water, and set off at the rate of ten miles an hour; this showed that he was aware of danger. I had just thought of giving him up and trying for another, when he suddenly turned round, and came right toward the boats. That, we knew, meant mischief; but, in coming toward us, he passed close to the other boat, and the steersman gave him the harpoon right well into him. This made him more savage, and he stood right for my boat, ploughing up the sea as he rushed on. I was all ready in the bow with the harpoon, and the men were all ready with their oars to pull back, so as to keep clear of him. On he came, and when his snout was within six feet of us, we pulled sharp across him, and as we went from him, I gave him the harpoon deep into the fin. 'Starn all!' was the cry, as usual, that we might be clear of him. He 'sounded' immediately, that is, down he went, head foremost, which was what we were afraid of, for you see we had only two hundred fathoms of line in each boat; and having both harpoons in him, we could not bend one to the other, in case he 'sounded' deep; for sometimes they will go down right perpendicular, and take four lines, or eight hundred fathoms with them; so we expected that we should this time lose the whale as well as our lines, for when they were run out, we must either cut or go down with him. Well, the lines ran out so swift, that we poured water on them that they might not fire, and we thought that it was all over, for the lines were two-thirds out, and he was going down as fast as ever, when all of a sudden he stopped. We were hauling in the slack lines, when we saw him rise again, about a quarter of a mile off. It was a hurrah, for we now thought we had him. Off he set with his nose up, right in the wind's eye, towing the two boats at the rate of twelve miles an hour; our stems cleaving through the sea, and throwing off the water like a plume of feathers on each side of the bows, while the sun's rays pierced through the spray and formed bright rainbows. We hoped soon to tire him, and to be able to haul in upon our lines, so as to get near enough to give our lances; but that was only hope, as you'll hear. Of a



sudden, he stopped, turned round, and made right for us, with his jaws open; then all we had to do, was to balk him, and give him the lance. He did not seem to have made up his mind which boat he would attack—we were pretty near together, and he yawed at one, and then at the other. At last he made right for the other boat, and the boatsetter dodged him very cleverly, while we pulled up to him, and I put the lance up to the stock into his side. He made a plunge as if he were going to ‘sound’ again; and as he did so, with his flukes he threw our boat into the air, a matter of twenty feet, cutting it clean in half, and one of the boat’s thwarts came right athwart of my nose, and it never has been straight since. So now you have it, messmate; and I shouldn’t mind if you passed the beer this way, for this long yarn has made my throat somewhat dry.”

“When you’ve had your swig, old chap, you may as well tell us how the matter ended,” observed my father.

“Why it ended in our losing the whale in the first place, and the boat with her gear in the second. We were picked up by the other boat, and there was no time to be lost, for the sharks were brought together by the scent of the whale’s blood; the whale ‘sounded’ again, and we were obliged to cut the line, and return on board.”

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#### THE SILKWORM.

SILK is the production of the *Bombyx mori*, or the silkworm of the mulberry tree. In other words, it is the web of a large caterpillar, which, at its full size, is about three inches in length. The real silk or silk-web, was first known in ancient Serica, a part of the Chinese Empire, and hence the Greeks called it *Sericha*, the Romans *Sericum*, the French *Soie*, the Italians *Seta*, and the English *Silk*. To Si-ling-chi, the worthy consort of the emperor Houng-Ti, belongs the honor of having been the first silkworm-culturist. “The empress gathered the silkworms from the trees, and, with the women attached to her household, endeavored to tend them with much care, in the imperial apartments, to supply them abundantly with mulberry leaves, and to keep them very clean.” She also taught

her women to card and weave, and convert the raw material into clothing stuffs, and to embroider them with representations of flowers and animals. Silk subsequently became a profitable article of exportation. The traders of Serica carried their silken stuffs all over Asia, obtaining great prices and ready sales. From Persia it found its way into Greece, about the year 325, *A. C.* From India, *A. D.* 274. It was known at Rome in Tiberius' time, when a law was passed forbidding men to debase themselves by wearing silk, fit only for women. Heliogabalus first wore a garment of silk, 220.

"But the secret of manufacturing and producing silk was still kept in China until the sixth century, when it was obtained under the emperor Justinian, by the aid of two monks, who first brought the seeds of the mulberry, and who afterwards, in consequence of the promises of liberal rewards offered by the emperor, returned on foot to China, and at the risk of their lives, brought the eggs of the insect in a hollow cane, the exportation of them from China being forbidden on pain of death." In 1130, some Greek manufacturers of silk, brought by Roger, king of Sicily, to Europe, settled at Palermo, where they taught the Sicilians, not only to breed up the silkworms, but to spin and to weave silk. The art was afterwards carried to Italy and to the south of France. Venice inveigled silk weavers from Greece and Palermo, in Sicily, 1207.

Silk mantles were worn by noblemen's ladies at a ball, at Kenilworth castle, in 1286. It was first manufactured in France, in 1521; in England in 1604. Silkworms and mulberry-trees were propagated by Henry IV., through all France, in 1559. The broad silk manufacture from raw silk was introduced into England in 1620. Lombe's famous silk throwing machine was erected at Derby in 1719. The first experiment made in Germany was in 1598, but nothing of importance was accomplished, until Frederick the Great regenerated the silk culture, about 1744. Now, however, the knowledge of the art has extended throughout Europe, and in France it has become one of the most productive sources of wealth. That kingdom probably derives, judging from former data, one hundred and twenty-five millions of francs annually from the growth and fabrication of silk. The amount may be

larger. The business is new in our country, but it is rapidly extending itself, and promises soon to become a source of great profit.

The *modus operandi* in this business, from the hatching of the worm to the reeling of the silk, inclusive, is briefly as follows. The worm is hatched from a little ash-colored egg, no larger than a grain of mustard seed. From this, it attains its full growth in about thirty-two days, during which time it casts off its outer skin, generally four times, which are called moultings. The first moulting is usually about the fourth or fifth day; the second, the eighth or ninth; the third, on or about the fourteenth; and the fourth, about the twenty-second. The intermediate times before and after, and between the moultings, are called ages. At the time of each moulting, they cease eating, and remain some hours in a sort of torpid state; but between the moultings, they feed and grow very rapidly, and especially in the last age, they devour quantities of food, considering their size. Their favorite food, as before remarked, is the leaves of the mulberry, although they will eat other leaves, when very hungry.

At the end of the fifth age, they cease feeding, and begin the operation of producing silk. This operation lasts about four days, during which time they work day and night in spinning an exceedingly fine fibre, in which they wind themselves up in a ball about the form and size of a pigeon's egg, and which may be wound or reeled off in a continuous thread. These balls are called cocoons. All that remains of the worm within the cocoon is a chrysalis, which, in about twelve days, changes into a little butterfly, or, as it is commonly called, a miller, of a grayish-white color, which eats its way out of the cocoon. These butterflies are nearly equally divided into males and females. In about thirty-six hours after leaving the cocoon, the females commence laying their eggs, of which one butterfly lays about four hundred. The butterfly never eats, but dies in a few days after it has done laying. The eggs are kept in a cool place, to be hatched another season, or whenever the operation is wished to be repeated.

After the cocoons are completed, they are assorted, the soft from the hard, and the white from the yellow; the white cocoons being the most precious. Some of the best

are selected for seed for the next year. After the floss silk is collected, the next thing to be attended to is the killing of the chrysalis in the remaining cocoons which are to be sold. This may be done by exposure to a hot sun for three days, by baking them in an oven, or by steaming or scalding them. Care is taken that the heat is not so hot as to injure the silk. One or two of the cocoons are opened to ascertain whether the chrysalis is killed. When this is accomplished, and they are collected together for the purchaser, the business of the culturist ceases, and the labor of the manufacturer commences.

It would be an unprofitable job for the culturist to sit down to *find the ends* of the thread upon the cocoons without the aid of conveniences previously prepared. The best course for the culturist, therefore, is to stop at the completion of the cocoons, and turn them over to the manufacturer. He throws them into hot water to soften the glutinous substance which holds the fibres together, and then gathers the ends of the threads by means of a stick notched at the end. When he has gathered several fibres he commences reeling, keeping the original number of fibres the same, by adding new ones, when any of the cocoons are run off. Each silk pod consists of one single thread, exceedingly fine, the length of which varies from nine hundred to twelve hundred feet. On an average, from seven to ten pounds of cocoons give one pound of silk. After reeling, the silk is spun, and woven into stuffs. The manufacturer's machinery is very nice and ingenious, and his art requires great care and skill.

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MAN.

MAN is the first, and noblest amongst animals. He is the link between the brute creation and the Creator. By his body, he belongs to the material world; by his soul, he partakes, in a manner, of the Divine nature. He is thus placed between heaven and earth, endowed with knowledge and capable of affection, to contemplate, to love, and to praise the God of the universe in his name, and in the name of all creatures. What esteem should he not then have for himself, and for the high functions which he is destined to fulfil in this world?

## SUPERIORITY OF MAN OVER ANIMALS.

ALTHOUGH man may be ranked, on account of his body, amongst animals; still, how superior is he not to them? Not to speak of the noble appearance of his body, what power in his soul? He can rise, as it were, above himself, and contemplate the grandeur and beauties of the eternal and almighty God. The infinite attributes of the Deity, the existence and perfection of angelical beings, the moral laws by which men ought to be governed, the most secret mysteries of nature, all come within the compass of his *intelligence*. His heart, made to possess and enjoy the supreme good, is capable of the purest and noblest affections; and what is still more desirable, what raises him infinitely above the brute creation, is, that he is destined, if he lives in this world according to the laws which were given to him, to be admitted in a better world, there to enjoy, in the possession of his God, the sweetest pleasures, the most inexpressible delights, and this for all eternity. Have we not every reason to conclude that man is infinitely superior to animals?

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CHRISTIAN MAXIMS.

It is not sufficient to be established in the solid principles of faith, you must also be settled in the maxims of morality, and of a Christian life. The greatest danger you will find in the world, is that of corrupting your mind by its false maxims, quite contrary to those of salvation. By these the judgment being blinded, it is impossible that our life should not become disorderly. "When you are come into Babylon," said the Prophet Jeremy, writing to the Jews in captivity, "you shall see gods of gold, and of silver, and of stone, and of wood, borne upon shoulders, causing fear to the Gentiles. Beware, therefore, that you imitate not the doings of others. But when you see the multitude behind and before, adoring them, say you in your hearts; 'Thou oughtest to be adored, O Lord.'"

I say the same to you, dear children, you will see men in the world adoring idols, that is, pleasures, vanities,

riches, the flesh, and their passions; you will there see vice honored, and virtue contemned; you will there hear maxims suitable to the corruption which the devil has introduced. Be careful not to be depraved by the multitude. To prevent so great an evil, meditate frequently upon the true maxims of Christianity, those eternal truths which the world will not know, yet which will never alter. Imprint them deeply in your mind; there have recourse to them against the example and false maxims of the world; let them serve as secure rules for the conduct of your life: I shall give you here the most important of these maxims, which I beseech you to read often.

I. *Sin is the greatest evil.*—The pious mother of St. Louis, king of France, was accustomed to say: “My dear son, I love you most affectionately; yet, I had rather see you dead at my feet, than know you to be guilty of committing a single mortal sin.”

Fear sin more than any other evil that can happen you in this life: fear even the least sin; for any sin is always a very great evil. Every kind of sin is displeasing to the Almighty.

It is true, venial sin does not make us enemies of God; but then it lessens the love of God in our hearts. It does not deprive us of sanctifying grace, yet it disposes us to lose it.

The Holy Ghost has assured us, that *he who contemns small things*, that is to say, light faults, *will fall by little and little* into greater. Correct yourselves then, inasmuch as you are able, of less faults, and you will never fall into greater.

II. *We must meditate often on Death, Judgment, and Eternity.*—An efficacious means which the Holy Ghost has given us to avoid sin, is, to meditate seriously upon our last end: *In all thy works, remember thy last end, and thou shalt never sin.* Think of death which is to terminate your earthly existence; Judgment which is to decide all; Heaven, which is to be a recompense; or Hell, which is to be a punishment.

Say often within your own mind:—

1. I must die, and that, perhaps, very soon. What shall I think of the sins that I have committed, when I shall have arrived at the hour of my death? What shall I then think of my shameful pleasures, of my criminal

attachment to the creatures and goods of this world, of my vanity and pride? Oh! what consolation, when lying upon the bed of death, to be animated by the happy thought of having passed my youth and life in innocence and in the fear of God!

2. That I must one day give a strict account how I have passed my youth and each moment of my life, before a terrible Judge who now sees me. What account shall I then give of the time that I have lost, of so many instructions and gifts of grace which I have abused, of so many days spent in sport, in idleness, in impurity, in company-keeping, and in disobedience? Of so many hours lost in ornamenting, vainly dressing, and pampering my body, of so much injustice, rash judgment, calumny, back-biting, cursing and swearing? Alas! What shall I think of these and the like, when hurried before the judgment-seat of God?

3. There is a place in heaven prepared for me; but shall I possess it after having lived without the love of God, without love for my neighbor, without patience and mortification; after having passed my life without piety, without holiness? Ah! what profit will it be for me to have lived in this world, if my life has not been holy, and such as to gain heaven? If I lose this, I lose all.

4. After this life, which will soon be at an end, there is an eternity, which will never end. But, alas! where shall I be placed to dwell through eternity? If it is in heaven, it will be forever. If I shall not be condemned to hell, it is God alone to whom I shall be indebted. How often have I merited it? How many souls there are already condemned, who now burn and suffer most grievous torments, who send forth frightful groans and cries of rage and despair, who weep for having committed a single mortal sin, while I am still spared after having committed so many? Oh! my God, what will become of me, if I am not converted to thee?

Reflect seriously upon these solemn truths, my dear children, and you will be saved. Permit the foolish to go on, let the worldling smile; let libertines talk and jeer; their day will come, or rather the day of God will come to surprise them.

III. *The rule of our actions ought to be the law of God, the example and doctrine, not of the world, but of*

*our Saviour.*—It is a common maxim among men to do as others do; and to bring, for a reason of their actions, that the world does so; that it is the custom; that such and such persons act so. This is a wicked, false, and pernicious maxim. Men are not our rule, but God. The world is full of error; men, whoever they may be, are subject to failings. But God is truth itself, he has given us his law to conduct us, he has commanded us to hear him: *Hear ye him*; that is the rule we ought to follow.

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#### THE DEVOUT AND HAPPY BEGGAR.

A GREAT and learned man, who ardently desired the salvation of his soul, prayed to God long and earnestly, that he might find some one, who would teach him the certain way to obtain true peace of mind, and to gain heaven. His petition was made with the purest motives: and God deigned to listen to it.

One morning, when he had repeated his prayer as usual, he went forth to take a walk; and at the door of his house, met a poor beggar, who looked very sick, was all covered with sores, and had only a few rags to cover him. The gentleman kindly wished him a good morning. "I thank you, sir," replied the beggar, "but no morning can be bad to me." "God grant, my poor friend, that you may live to see better days!" "Sir," replied the poor man, "I know not what evil days are." "What can you mean, my friend," returned the other, astonished by what he heard: "I never saw any one in a more wretched condition!" "Sir," answered the beggar, "you kindly wished me a good morning, to which I replied that no morning could be bad to me; when I am in pain, or am hungry, I praise God: whether it hail, rain, freeze, or shine, I praise and thank him: if I am naked, and despised by all men, I still return thanks to God with joy: therefore, I cannot have a bad morning. You also kindly wished that I might live to see better days; and I told you, that I know not what evil days are, because I have learned to be resigned in all things to the will of God; being certain, that all his works are good; and receiving all that happens to me, whether pleasant or painful, as coming from him. You



see, sir, I can never be unhappy, since I desire nothing but his divine pleasure." The gentleman, equally surprised and charmed by the sentiments of the beggar, asked him how he had attained to so exalted a frame of mind? "Sir," said the poor man, "I once sought felicity in the pleasures of this world, and anxiously desired its comforts; but, finding these could never satisfy my heart, I gave it wholly to God, and resigned myself in all things to his divine will. In return, he has filled my soul with joy, and I will sing his praises to all eternity." Saying this, the beggar hastened away, leaving the gentleman in admiration at what he had heard; and convinced, that happiness on earth can alone be found in resignation to the divine will.

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#### GENUINE HEROISM.

WHEN the plague raged violently at Marseilles, in France, every link of natural affection was broken: The parent turned from the child—the child from the parent.—Cowardice and ingratitude no longer excited indignation.—Self-preservation, the first principle of action, ruled predominant in the breasts of all. Misery is always at its height, when it thus destroys every generous feeling, dissolves the ties of humanity, and intercepts the flow of sympathetic commiseration. The city became a desert—grass grew in the streets—and a funeral met you at every step.

In the midst of this reign of terror, consternation and death, the physicians of the city assembled in a body at one of the hotels, to hold a consultation on the disease, for which no remedy had yet been discovered. After a long deliberation, they decided unanimously, that the malady had a peculiar and mysterious character, which could only be discovered by dissection. Such an operation, it was considered, could not be effected, since the operator must infallibly fall a victim in the attempt, beyond the power of human art to save him; as the violence of the attack, to which such an exposure would subject him, would utterly preclude the opportunity of administering the usual remedies.

A dead pause succeeded this fatal declaration.—Suddenly, a surgeon named Guyon, in the prime of life, and of great celebrity in the profession, rose, and said, firmly, “Be it so: I devote myself to the cause of humanity, and to the safety of my fellow citizens. Before this numerous assembly, I promise, in the name of humanity and religion, that to-morrow, at break of day, I will dissect a corpse, and write down, as I proceed, what I observe.” A spontaneous shout of joy and gratitude burst from the assembly; and he instantly retired from the meeting to make preparations. They admired his devotion, lamented his fate, and some doubted whether he would have courage to persist in his design.

But the intrepid and pious Guyon was a man of decision; animated by all the sublime energy religion could inspire, he acted up to his word. He had never married; he was rich, in the full flow of health, and surrounded with every comfort that could make life desirable. He immediately made his will, dictated alike by justice and piety. A man having died in his own house within four-and-twenty hours, furnished him, at ready hand, a subject for dissection. Having completed all his arrangements, he proceeded with admirable intrepidity and composure to his last earthly work; and taking with him an ink-stand and paper, together with his instruments, he shut himself up in the room with the corpse; and kneeling before it, he sketched the following apostrophe:—

“Mouldering tenement of an immortal soul! not only can I gaze on thee without horror, but even with joy and gratitude.—Thou wilt open to me the gates of a glorious eternity. In discovering to me the secret cause of the terrible disease which destroys my native city, thou wilt enable me to point out some salutary remedy; thou wilt render my sacrifice useful. O God, thou wilt bless the action thou thyself hast inspired.” He began—he finished the dreadful operation, and recorded, in detail, his surgical operations. He then left the room, threw the papers into a vase of vinegar, and immediately sought the hospital, where he died in twelve hours.—A death infinitely more glorious than that of the warrior, who, to save his country, rushes on the enemy’s ranks; for he is sustained by hopes at least, and admired and seconded by a whole army.

## THE REWARD OF HOSPITALITY,

DARK was the night, and dreadful was the storm, when James Corbett was roused from his hammock by the cry of "a leak! all hands to the pumps!" Without a moment's delay, he hurried on his clothes, and flew to the assistance of his ship-mates; but, alas! their exertions were unavailing. The lightning which glared through the profound darkness, only served to discern the rocks on which they had already struck; and the terrific thunder which rolled over their heads, added fresh terror to the lamentations of those who considered that, in a few moments, they might be forever swallowed up in the bosom of the ocean.

After laboring at the pumps till his strength was completely exhausted, James went upon deck in the hope of recovering his breath and strength. Here, however, he had the misfortune to behold his beloved father perish before his eyes; and in a few moments, he himself was swept into the sea by a tremendous wave, which broke over the ship with irresistible violence. Providentially, however, the vessel was at a very short distance from the coast; and, as the tide was strongly setting in towards the shore, our young sailor was thrown upon the beach, before he was completely deprived of his senses.

After resting till daybreak, he looked around and perceived a church at a short distance. This suggested the propriety of his returning thanks to the Almighty, for his miraculous preservation; and this duty he performed in the best manner he could, before he attempted to set forward;—and then committing himself to the protection of Heaven, he wandered, he knew not whither, having neither a hat upon his head, nor shoes on his feet; destitute of a single penny, and dependent upon the bounty of strangers for the means of subsistence.

After walking several hours, our young mariner arrived at a pleasant spot, between Dover and Sandgate, where Ralph Martin was accustomed to keep his father's sheep. In this place Ralph had passed the greater part of his life, a stranger to the gratifications of luxury, and the wants of ambition. He was alike exposed to the scorching heats of summer, and the pinching frosts of winter; yet if his sheep were healthy, and his lambkins numerous, he was

always perfectly contented. He thought it no toil to lead them up and down the hills, if by the change they obtained better pasture.

The weather on the preceding night having been very tempestuous, and the coast being spread with wrecks, Ralph felt the tear of sympathetic tenderness start into his eyes, as he gazed around, when the shipwrecked sailor approached him, and earnestly solicited a morsel of bread. Ralph's scrip was not very well replenished; but what he had, he freely gave, and sincerely wished it had been more. The poor boy whom he relieved, thanked him with unaffected gratitude, and informed him of the particulars of his shipwreck. His father, he said, was captain of a vessel which traded from one of the Italian cities to London.

They were returning from a prosperous voyage, when they were overtaken in the channel by a gale of wind. It continued three days, and they were at length wrecked on the coast of Kent. He saw his father, in endeavoring to catch hold of a rope, miss his aim, and fall overboard. He himself was then carried into the sea by an overwhelming wave, and only escaped death by being thrown upon the beach.—The youth wept as he gave this recital; and Ralph, whose kind heart felt for every one, wept also. He had two shillings and a few half pence in his pocket, and these constituted his only possessions: but he gave them willingly to relieve a fellow creature in distress.

As the youth had travelled a long way without shoes, he very thankfully accepted Ralph's offer of remaining with him till next day. Accordingly, they continued with the sheep till it was time for them to be taken home, and then Ralph led his guest to his father's cottage. He introduced him to his mother, and she, with great good nature, prepared to broil them a slice of bacon.—This was a most delicious treat to the sailor; and Ralph who had given away his dinner, thought it more than usually good. After supper, they retired to rest; and the next morning when Ralph led out his flock, the poor traveller, being offered a pair of old shoes, and a hat, took his leave with many thanks, and recommenced his weary journey.

Several years passed away, and Ralph had almost forgotten the circumstance. He had indeed had sufficient on his mind to make him forget occurrences even more

important, having for a long time led a life of sorrow. His father, who had always been fond of drinking and bad company, had at length indulged himself in these propensities till every thing was sacrificed for their gratification. It was in vain that Ralph endeavored to stem the torrent; in vain he exerted his industry; all was of no avail. His father's extravagance knew no bounds, whilst any thing remained which could be sold.

The flock, by degrees, was parted with; then the furniture of the little cottage, and at length the cottage itself. Nor was this all; debts accumulated which there was no means of defraying. The man was obliged to abscond, and his wife and her son found themselves in the midst of a severe winter, without shelter or the means of subsistence. Ralph however being well known, and generally respected, soon engaged himself as shepherd to a neighboring farmer, and hired a small hovel which stood at the foot of a hill adjoining the common. Here he lived, penuriously indeed, but contentedly; thankful that he could procure for his mother even this shed.

The poor woman, smitten by misfortune and borne down by advancing years, was incapable of doing anything for herself, and Ralph not only had to support, but to nurse her. He often found this task very difficult; but in proportion to his necessities, he increased his exertions; and heaven, which rewards filial piety and industry, gave a blessing to all his efforts. He was enabled to pay the rent of his cottage, and to discharge some of the debts his father had left; which being due to some of the poorest of the cottagers, they were ill able to lose. For this he was obliged to toil very hard, and almost to starve himself; but he cheerfully endured all privations whilst he saw his mother surrounded by a few comforts, and felt that he was discharging an important duty.

One evening he was sitting reading to his aged parent, when he heard the rattling of the wheels of a carriage. Such a sound was so unusual in that spot, that, after expressing his surprise at it, he arose to see whither it was going. It stopped at the cottage, and from it alighted a man about thirty years of age. Ralph made a respectful bow, and asked whom he was pleased to want? "Yourself," replied the stranger with much affability, "if, as I suppose, you are Ralph Martin." Ralph said that he

was. "And do you indeed not recollect me?" asked the stranger.

"Do you not remember the poor sailor boy whom you sheltered and relieved? I am he; and if you will give me another night's lodging and a slice of bacon, I will stay with you, and give you an account of the circumstances which have wrought such a change in my appearance." Ralph, who in the change which more than sixteen years had made, no longer recognised his shipwrecked acquaintance, was, however, extremely glad to see him in so much happier circumstances. He assured him of a hearty welcome, but added, he had only a mattress of straw and a blanket to offer him.—"So much the better," replied Mr. Corbett, "it will remind me of former times. But now for my history. Give me that box, it will make an excellent chair; and we shall be more at our ease, sitting."

"When I left you I determined if possible to travel to London, and, by the kindness of a wagoner, who seemed to feel deeply for my misfortunes, I arrived there on the third day. I found my mother in the greatest possible affliction; she had just been informed of the melancholy fate of my father, and was almost inconsolable. The sight of me however, whom she had also believed dead, in some degree revived her spirits. I was happy to find she was left in comfortable, though not affluent circumstances; and as there was a small provision for each of the children, I took my share, and embarked with it for the East Indies, where I had a cousin, who had long wished me to assist him in his business.

"I was received by him with the utmost kindness; and my little property turned to the best account. Twelve years of successful industry made me a rich man; and as soon as I could settle my affairs, I returned to England. I found my mother married, and my brothers and sisters fixed in different situations. I have paid every debt I might have contracted with them, and my only account which remains unbalanced is that I have to settle with you." "With me, Sir?" said Ralph; "you have nothing to settle with *me*! The trifling assistance you received from me was not worth remembering; it was only what I should gladly have given to any one in your circumstances. Times have altered a good deal since, and I often feel the

greatest grief in witnessing distress which I have not the power to relieve ”

“But you shall have the power,” answered the gentleman; “independence could never be better placed than in your hands. But we will talk of these things to-morrow. Now give me my supper, as you promised, for I have travelled a good way to day, and am rather tired.” Ralph prepared his simple fare, and then showed his guest to his humble bed. Next morning, the little story of the misfortunes with which Ralph had to struggle was recounted.

The stranger, eager to place him in a happier lot, purchased a neat cottage; and having stocked it with every necessary, and added fifty sheep, the happy Ralph was made owner of it, and lived many years in that prosperity which usually follows industry and integrity. His benefactor generally called once or twice in a year to see him; and the peasantry for miles around often amused their children with repeating the good fortune which proved the reward of hospitality.

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#### THE JUST JUDGE.

A GENTLEMAN, who possessed an estate worth about five hundred pounds a year, in the eastern part of England, had two sons. The eldest, being of a rambling disposition, went abroad. After several years, his father died; when the younger son, destroying his will, seized upon the estate. He gave out that his elder brother was dead, and bribed false witnesses to attest the truth of it. In the course of time, the elder brother returned; but came home in miserable circumstances. His younger brother repulsed him with scorn; telling him he was an impostor and a cheat. He asserted that his real brother was dead long ago; and he could bring witnesses to prove it.

The poor fellow, having neither money nor friends, was in a most dismal situation. He went round the parish making complaints, and, at last, to a lawyer, who, when he had heard the poor man's story, replied, “You have nothing to give me. If I undertake your cause and lose it, it will bring me into disgrace, as all the wealth and evidence are on your brother's side. However, I

will undertake your cause on this condition; you shall enter into an obligation to pay me one thousand guineas, if I gain the estate for you: if I lose it, I know the consequences; and I venture with my eyes open. Accordingly, he entered an action against the younger brother, which was to be tried at the next general assizes at Chelmsford, in Essex.

The lawyer having engaged in the cause of the young man, and, stimulated by the prospect of a thousand guineas, set his wits to work, to contrive the best method to gain his end. At last, he hit upon this happy thought, that he would consult the first judge of his age, Lord Chief Justice Hale. Accordingly, he hastened up to London, and laid open the cause, and all its circumstances. The judge, who was great lover of justice, heard the case attentively, and promised him all the assistance in his power. The lawyer having taken leave, the judge arranged his business, so as to be at Chelmsford before the assizes began.

When arrived within a short distance of the place, he dismissed his attendants, and entered a lonely house. He found it occupied by a miller. After some conversation, he proposed to the miller to change clothes with him. As the judge had a very good suit on, he readily assented. Accordingly, the judge clothed himself from top to toe with the miller's best. Thus prepared, away he marched to Chelmsford, and procured good lodgings. The next day, when the trials came on, he walked, like an ignorant country fellow, backwards and forwards along the county hall. He had a thousand eyes within him; and when the court began to fill, he found out the poor fellow who was the plaintiff. As soon as he came into the hall, the miller drew up to him: "Honest friend," said he, "how is your cause like to go to-day?" "Why," replied the plaintiff, "my cause is in a very precarious situation, and if I lose it, I am ruined for life."

"Well, honest friend," said the miller, "will you take my advice? I will let you into a secret, which perhaps you do not know; every Englishman has the right and privilege to except against any one jurymen through the whole twelve. Now do you insist upon your privilege, without giving the reason why; and if possible, get me chosen in his room; and I will do you all the service in my power."



Accordingly, when the clerk had called over the names of the jurymen, the plaintiff excepted to one of them. The judge on the bench was highly offended with this liberty. "What do you mean," said he, "by excepting against that gentleman?" "I mean, my lord, to assert my privilege as an Englishman, without giving a reason why."

The judge, who had been highly bribed, in order to conceal it by a show of candor, and having a confidence in the superiority of his party, said, "Well, sir, as you claim your privilege in one instance, I will grant it. Whom would you wish to have in the room of that man excepted?" After a short time taken in consideration, "Sir," says he, "I wish to have an honest man chosen in;" and looking round the court, he said, "There is that miller in the court, we will have him, if you please." Accordingly, the miller was chosen in. As soon as the clerk of the court had given them all their oaths, a dexterous little fellow came into the apartment, and slipped ten guineas into the hands of eleven jurymen, and gave the miller but five. He observed that they were all bribed as well as himself, and said to his next neighbor, in a soft whisper, "how many have you got?" "Ten pieces," said he. But he concealed what he had got himself.

The cause was opened by the plaintiff's counsel, and the scraps of evidence they could pick up were adduced in his favor. The younger brother was provided with a great number of witnesses and pleaders, all plentifully bribed as well as the judge. The evidence deposed, that they were in the self same country, when the brother died, and saw him buried. The counsellors pleaded upon this accumulated evidence, and every thing went with a full tide in favour of the younger brother. The judge summed up the evidence with great gravity and deliberation—"And now gentlemen of the jury," said he, "lay your heads together, and bring in your verdict, as you shall deem most just."

They waited but a few minutes, before they determined in favor of the younger brother. The judge said, "gentlemen, are you agreed, and who shall speak for you?" "We are all agreed, may it please your honor," replied one, "our foreman shall speak for us." "Hold," replied the miller, "we are not all agreed." "Why?"

said the judge, in a very surly manner, "what's the matter with you? what reasons have you for disagreeing?" "I have several reasons," said the miller: "The first is, they have given to all those gentlemen of the jury ten broad pieces of gold, and to me but five; which, you know, is not fair. Besides, I have many objections to make to the false reasonings of the pleaders, and the contradictory evidence of the witnesses." Upon this, the miller began a discourse, which discovered such vast penetration of judgment, such extensive knowledge of the law, and was expressed with such energetic and manly eloquence, that astonished the judge and the whole court. As he was going on with his powerful demonstrations, the judge, in a surprise of soul, stopped him.

"Where did you come from, and who are you?" "I came from Westminster Hall," replied the miller; "my name is Matthew Hale. I am lord Chief Justice of the king's bench. I have observed the iniquity of your proceedings this day; therefore come down from a seat which you are no ways worthy to hold. You are one of the corrupt parties in this iniquitous business. I will come up this moment and try the cause all over again." Accordingly, Sir Matthew went up, with his miller's hat and dress on, began the trial from the very commencement, and searched every circumstance of truth and falsehood. He proved the elder brother's title to the estate, from the contradictory evidence of the witnesses, and the false reasonings of the pleaders; unravelled all the sophistry to the very bottom, and gained a complete victory in favor of truth and justice.

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#### MAGNANIMOUS CONDUCT.

At the time the Russian troops were in Holstein, says Capt. Bruce, General Baur, who commanded the cavalry, and was himself a soldier of fortune, his family or country being a secret to every body, took an opportunity to discover himself, which surprised and pleased those who were about him. Being encamped near Husum, in Holstein, he invited all his field officers, and some others to dine with him, and sent his adjutant to bring a miller and

his wife, who lived in the neighborhood, to the entertainment.

The poor couple came, very much afraid of the muscovite general, and were quite confused when they appeared before him; which, perceiving, he bade them make themselves quite easy; for he only meant to show them kindness, and had sent for them to dine with him that day. He talked with them familiarly about the country, and dinner being set, he placed the miller and his wife next to himself, one on each hand, at the head of the table, and paid great attention to them, inviting them to make free and eat hearty.

In the course of the entertainment, he asked the miller a great many questions about his family and his relations. The miller told him that he was the eldest son of his father, who had also been a miller, at the same mill he then possessed; that he had two brothers, tradesmen, and one sister, married to a tradesman; that his own family consisted of one son and three daughters. The general asked him if he never had any other brother than those he had mentioned; he replied, he had once another; but he was dead many years ago, for they had never heard of him since he enlisted, and went away with the soldiers, when he was very young, and he must certainly have been killed in the wars.

The general observing the company much surprised at his behavior to those people, thinking he did it by way of diversion, said to them, "Gentlemen, you have always been very anxious to know who and whence I am; I now inform you, this is the place of my nativity, and you have now heard, from this, my eldest brother, what my family is." And then turning towards the miller and his wife, he embraced them very affectionately, telling them, he was their supposed dead brother, and, to confirm it, he related every thing that had happened in the family before he left it. General Baur then made a generous provision for all his relations, and sent to Berlin, for his education, the miller's only son, who turned out an accomplished young man.

## TRUE HONESTY.

In a little town, five miles from St. Petersburg, lived a poor German woman. A small cottage was her only possession, and the visits of a few shipmasters, on their way to Petersburg, her only livelihood. Several Dutch shipmasters having supped at her house one evening, she found, when they were gone, a sealed bag of money under the table. Some one of the company, had, no doubt, forgotten it; but they had sailed over to Cronstadt, and the wind being fair, there was no chance of their putting back. The good woman put the bag into her cupboard, to keep it till it should be called for. Full seven years, however, elapsed, and no one claimed it; and though often tempted by opportunity, and oftener by want, to make use of the contents, the poor woman's good principles prevailed, and it remained untouched.

One evening, some shipmasters again stopped at her house for refreshment. Three of them were English, the fourth a Dutchman. Conversing on various matters, one of them asked the Dutchman if he had ever been in that town before. "Indeed, I have," replied he, "I know the place but too well; my being here cost me once seven hundred rubles." "How so?" "Why, in one of these wretched hovels, I once left behind me a bag of rubles." "Was the bag sealed?" asked the old woman, who was sitting in a corner of the room, and whose attention was roused by the subject. "Yes, yes, it was sealed, and with this very seal, here at my watch chain." The woman knew the seal instantly. "Well, then," said she, "by that you may recover what you have lost." "Recover it, mother! No, no, I am rather too old to expect that: the world is not quite so honest—besides it is full seven years since I lost the money;—say no more about it, it always makes me melancholy."

Meanwhile, the good woman slipped out, and presently returned with the bag. "See here," said she, "honesty is not so rare, perhaps, as you imagine;" and she threw the bag on the table.

The guests were astonished, and the owner of the bag, as may be supposed, was highly delighted. He seized the bag, tore open the seal, took out one ruble, (worth 4s. 6d.

English money), and laid it on the table for the hostess, thanking her civilly for the trouble she had taken. The three Englishmen were amazed and indignant at so small a reward being offered, and remonstrated warmly with him. The old woman protested she required no recompense for merely doing her duty, and begged the Dutchman to take back even his ruble. But the Englishmen insisted on seeing justice done; "The woman," said they, "has acted nobly, and ought to be rewarded." At length, the Dutchman agreed to part with one hundred rubles; they were counted out, and given to the old woman, who thus, at length, was handsomely rewarded for her honesty.

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#### POLITENESS.

CARE should be taken to cultivate, in all intercourse with friends, gentle and obliging manners. It is a common error to suppose, that familiar intimacy supersedes attention to the lesser duties of behavior; and that, under the notion of freedom, it may excuse a careless, or even a rough demeanor. On the contrary, an intimate connexion can only be perpetuated by a constant endeavor to be pleasing and agreeable. The same behavior which procures friendship, is absolutely necessary to the preservation of it. Let no harshness, no appearance of neglect, no supercilious affectation of superiority be encouraged in the intercourse of friends. A tart reply, a proneness to rebuke, a captious and contradictory spirit, are often known to embitter domestic life, and to set friends at variance; it is only by continuing courtesy and urbanity of behavior, that we long preserve the comforts of friendship.

You must often have observed, that nothing is so strong a recommendation, on a slight acquaintance, as politeness; nor does it lose its value by time or intimacy, when preserved, as it ought to be, in the nearest connexions and strictest friendships.

In general, propriety of behavior must be the fruit of instruction, of observation, and reasoning; and it is to be cultivated and improved like any other branch of knowledge or virtue. Particular modes and ceremonies of be-

havior vary in different places. These can only be learned by observation on the manners of those who are best skilled in them. But the principles of politeness are the same in all places. Wherever there are human beings, it must be impolite to hurt the temper, or pain the feelings of those with whom you converse. By raising people up, instead of mortifying and depressing them, we make ourselves so many friends in place of enemies.

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CURRAN'S INGENUITY.

A FARMER, attending a fair with a hundred pounds in his pocket, took the precaution of depositing it in the hands of the landlord of the public house at which he stopped. Having occasion for it shortly afterwards, he resorted to mine host for the bailment; but the landlord, too deep for the countryman, wondered what hundred was meant, and was quite sure no such sum had ever been lodged in his hands by the astonished rustic. After ineffectual appeals to the recollection, and finally to the honor of Bardolph, the farmer applied to Curran for advice. "Have patience, my friend," said the counsel: "speak the landlord civilly, and tell him you are convinced you must have left your money with some other person. Take a friend with you, and lodge with him another hundred in the presence of your friend, and then come to me." We must imagine and not commit to paper, the vociferations of the honest dupe, at such advice; however moved by the rhetoric or authority of the worthy counsel, he followed it, and returned to his legal friend. "And now, sir, I don't see as I'm to be better off for this, if I get my second hundred again: but how is that to be done?" "Go and ask him for it when he is alone," said the counsel. "Ay, sir, but asking won't do, Ize afraid, without my witness at any rate." "Never mind, take my advice," said the counsel; "do as I bid you, and return to me." The farmer returned with his hundred, glad at any rate to find that safe again in his possession. "Now, sir, I suppose I must be content; but I don't see as I'm much better off." "Well, then," said the counsel, "now take your friend with you, and ask the landlord for the hun-

dred pounds your friend saw you leave with him." We need not add that the wily landlord found he had been taken off his guard, while our honest friend returned to thank his counsel exultingly, with both hundreds in his pocket.

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#### TEN RULES TO BE OBSERVED IN PRACTICAL LIFE.

THE following rules were given by the late Mr. Jefferson, in a letter of advice to his namesake, Thomas Jefferson, in 1825:

Never put off till to-morrow what you can do to-day.

Never trouble others for what you can do yourself.

Never spend your money before you have it.

Never buy what you do not want, because it is cheap.

Pride costs us more than hunger, thirst, and cold.

We never repent of having eaten too little.

Nothing is troublesome that we do willingly.

How much pains have those evils cost us which never happened.

Take things always by their smooth handle.

When angry, count ten before you speak,—if very angry, a hundred.

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#### VARIOUS ANECDOTES AND REPORTEES.

A HAPPY RETORT.—The obscurity of Lord Tenterden's birth is well known; but he had too much good sense to feel any false shame on that account. We have heard it related of him, that when in the early period of his professional career, a brother barrister, with whom he happened to have a quarrel, had the bad taste to twit him on his origin, his manly and severe answer was, "Yes, sir, I am the son of a barber; if you had been the son of a barber, you would have been a barber yourself."

EPIGRAM.—Swans sing before they die—'twas no bad thing,

Did certain persons die before they sing.

ORATORY.—A man who boasted of his eloquence, said that he often declaimed to himself; on which another observed, “I am afraid, on such occasions, you have a very ignorant audience.”

Christina, queen of Sweden, having attended a very long harangue, which much fatigued her, was requested afterwards to show her liberality to the orator; but instead of giving any thing, she said, “I think he is much indebted to me for sitting to hear his discourse.”

Henry IV, once entered Amurs very much fatigued, and being saluted by an orator, who began his harangue with, “most great, most clement, most magnanimous,” interrupted him by saying, “Add likewise, and most tired; so pray leave me to my repose, and I will hear the rest of your discourse another time.”

HANGING FOR SUICIDE.—A young lady, just from school, who knew many things, and thought she knew many more—and who was particularly fond of high sounding words, of which she scarcely understood the meaning—sat very patiently hearing an account of the hanging of a person for house-breaking. Assuming, suddenly, an air of importance, she observed; “Why, dear me, is it possible that people are ever hanged for any thing but *suicide*?”

MAXIMS.—He who teaches himself, has a fool for his master.

It is a good horse that never stumbles, and a good wife that never grumbles.

Better a bare foot than no foot at all.  
Beggars must not be choosers.

#### THE CHILD'S INQUIRY.

“How big was Alexander, Pa,  
That people call him great?  
Was he like old Goliath tall—  
His spear an hundred weight?

Was he so large that he could stand  
Like some tall steeple high;  
And, while his feet were on the ground,  
His hands could touch the sky?”



"O no, my child: about as large  
As I, or uncle James.  
'Twas not his *stature* made him great;  
But greatness of his *name*."

"His *name* so great? I know 'tis *long*  
But easy quite to spell—  
And more than half a year ago  
I knew it very well."

"I mean, my child, his *actions* were  
So great, he got a name  
That every body speaks with praise,  
And tells about his fame."

"Well, what great actions did he do?  
I want to know it all."

"Why, he it was that conquered Tyre,  
And levelled down her wall.

And thousands of her people slew—  
And then to Persia went—  
And fire and sword on every side  
Through many a region sent.

A hundred conquered cities shone  
With midnight burnings red—  
And strewed o'er many a battle ground  
A thousand soldiers bled."

"Did *killing people* make him great?  
Then why was Abdel Young,  
Who killed his neighbor training day,  
Put into jail and hung?

I never heard them call *him* great"—  
"Why, no, 'twas not in war—  
And him that kills a single man  
His neighbors all abhor."

"Well, then if I should kill a man,  
I'd kill a hundred more:—  
I *should be great*, and not get hung  
Like Abdel Young before."

“Not so, my child, ’twill never do:—  
The gospel bids be kind.”—

“Then they that kill, and they that praise,  
The gospel do not mind.”

“You know, my child, the gospel says,  
That you must always do  
To other people as you wish  
To have them do to you.”

“But, Pa, did Alexander wish  
That some strong men would come,  
And burn his house, and kill him too;  
And do as he had done?”

And every body called him great  
For killing people so!  
Well, now, what *right* had he to kill?  
I should be glad to know.

If one should burn the buildings here,  
And kill the folks within—  
Would any body call him great,  
For such a wicked thing?”

## ODE TO CHILDHOOD.

CHILDHOOD, happiest stage of life!  
Free from care, and free from strife,  
Free from memory’s ruthless reign,  
Fraught with scenes of former pain:  
Free from fancy’s cruel skill,  
Fabricating future ill;  
Time, when all that meets the view  
All can charm, for all is new;  
How thy long-lost hours I mourn,  
Never, never to return.

Then to toss the circling ball,  
Caught rebounding from the wall;  
Then the mimic ship to guide,  
Down the kennel’s dirty tide;—

Then the hoop's revolving pace,  
Through the dusty streets to chase:  
O what joy!—it once was mine,  
Childhood, matchless boon of thine!  
How thy long-lost hours I mourn,  
Never, never to return.

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#### IMPORTANCE OF EARLY HABITS.

WE shall not gather in old age that which was not sown in youth. If you "sow in corruption," says the Apostle, "you shall reap corruption." You say every day yourselves, that we always die as we have lived; that characters are unchangeable; that we carry into advanced life, all the faults and the passions of our early days, and that there is no greater happiness than to form in our youth those laudable inclinations which accustom us, from childhood, "to the yoke of the Lord."

If we regarded only our repose in this life, and had no other interest than to prepare for ourselves quiet and happy days, what previous enjoyment it would be, to stifle in their birth, and turn at last to virtue, so many violent passions which afterwards rend the heart, and cause all the bitterness and misfortune of life! What felicity, to have encouraged none but innocent and amiable propensities, to be spared the wretched recollection of so many criminal pleasures, which corrupt the heart and sully the imagination, leaving a thousand shameful and importunate images, which accompany us almost into virtue, survive our crimes, and are frequently the cause of new ones! What happiness to have passed our first years in tranquil and harmless pleasures, to have accustomed ourselves to contentment, and not contracted the mournful necessity of engaging in violent and criminal pleasures, making the peace and sweetness of innocence and virtue insupportable, by the long indulgence of ardent and tumultuous passions! When youth is passed in virtue and in dread of vice, it draws down mercy on the remainder of our lives; the Lord himself watches over our paths; we become the beloved objects of his special care and paternal goodness.

## ON THE CHOICE OF A STATE OF LIFE.

MANY are the stations of life to which we may be called by God. Some are destined by him to be his ministers, the leaders of his people in the path of virtue and eternal salvation. To those whom he calls to this heavenly vocation, he gives a great love of prayer, and an ardent zeal for the salvation of souls: he also bestows upon them those talents which are necessary to fulfil the important functions of their calling.

However, few, comparatively speaking, are called by Almighty God to direct his children in the way of salvation during the course of their earthly pilgrimage. Most are destined by Divine Providence to sanctify themselves in some other station of life; some in cultivating the earth; others in manufacturing its produce for the different wants of man; others in spreading, by the means of commerce, the products of mechanical industry and of manufactures. Again, some are called to watch over the prosperity and happiness of their fellow citizens; others to defend the rights of the innocent against his unjust oppressor, whilst some are to devote their time, their labor, and sometimes their life itself, to soothe the sufferings of their fellow men, heal their diseases, when they can be healed, and bestow upon those whose health is entrusted to them, all the attention of which they are capable.

Before any one enters into any state of life, he must pray with fervor, that he may know the will of Almighty God in this regard; he must examine his inclination and his means; he must consult his friends and relations, fully persuaded that his happiness in this life, and his salvation in the life to come, will depend in a great measure upon the choice he will make. After he has determined for some state of life in particular, let him follow his determination with unshaken courage, and the grace of Almighty God will be upon him and his undertakings.

## ON FARMING AND AGRICULTURE.

THE first step from savage towards civilized life, is the acquirement, protection, and recognition of property. In early ages, this consisted only of what was essential to the immediate wants of man.

The first property consisted of sheep, goats, and oxen; and the first husbandmen were shepherds, who tended their flocks, and drove them without restriction from pasture to pasture. In the pastoral ages of husbandry, there was no property in land; all the country was open and common to any occupier; and no one assumed to himself a property in the soil, or considered as his own, the produce of any particular spot. In Africa, among the native Americans, and in most parts of Asia, there exists to this day no property in the land; hence, in those places, it is but little cultivated, and subsistence is precarious, notwithstanding the fertility of the soil, and the general character of the climate.

The recognition and protection of property in the soil, are the basis of industry, plenty, and social improvement. As soon as any man could call a spot of ground his own, and could secure to his family the produce of it, he would carefully cultivate, sow, and plant it, knowing that he should reap the reward of his labor in the season of harvest. Hence the origin of farms and farmers.

Farmers are called *arable farmers*, when they are chiefly employed in raising corn; and *graziers* when they are engaged in rearing and fattening sheep, and other live stock. Farms vary in size, according to the place and the price of land. Arable farms are generally smaller than those employed in pasture or grazing. Those which are larger are considered by some the most beneficial to the occupiers and to the public; but facts prove that such large divisions of land have ruined thousands who had not the means to cultivate them.

As a succession of the same crops tends to impoverish the soil, a rotation of different crops is necessary. Potatoes, grain, and white crops are exhausting; but after them the soil is ameliorated by tares, turnips, and green or plant crops. On stiff soils, clover, beans, wheat, cabbages and oats may be cultivated in succession; and on

light soils, potatoes, turnips, peas, oats and barley may succeed each other. The general rule is, one crop for man, and one for beast.

Wheat is sown in September or October; but the spring wheat is sown in March. It ripens in August and September; when reaped, it is housed and threshed. After being ground at the mill and sifted, wheat forms flour; the flour mixed with water and yest, and baked in an oven, becomes bread. Barley is sown in April and May; it is made into malt by being heated to a state of germination, and then broken in a mill. If the malt be infused in hot water, the infusion, with the addition of hops, may be fermented into beer, ale, or porter. Oats are sown in February or March; when ground, they form oat meal: mixed with water and baked, the meal becomes oatens-bread; unground, they are fit food for horses. There are other species of grain cultivated, as rye, peas, and beans. The former makes black bread, and the latter are well known as a good and wholesome food. Rice, a very nutritive grain, is much cultivated in warm climates, and there preferred to other kinds of grain for the food of man.

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AGRICULTURAL HYMN.

Great God of *Eden*! 'Twas thy hand  
That first clad earth in bloom,  
And shed upon a smiling land  
Nature's first rich perfume.  
Fresh from thy glance the flowers sprang,  
Kissed by the sun's first rays—  
While plain, and hill, and valley rang  
With life and joy and praise.

God of the *Clouds*! Thy hand can ope  
The fountains of the sky,  
And on th' expectant thirsty crop  
Pour down the rich supply.  
The farmer, when the seed time's o'er,  
Joys in the mercies given;  
Thinks on thy promis'd harvest's store,  
And, smiling, looks to heaven.

God of the *Sheaf*! To thee alone  
Are due our thanks and praise—  
When harvest's grateful labor's done,  
On plenty glad we'll gaze.  
Then shall our hearts on heaven rest;  
Thy grace we will adore,  
And thank that God whose mercies blest  
Our basket and our store.

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#### THE OLD FASHIONED MUSICAL INSTRUMENT.

"Thy grandmother," said my Uncle Toby, addressing himself to young Laura, just from London, and who was playing 'the battle of Marengo,' on the piano, "thy grandmother, child, used to play on a much better instrument than thine." "Indeed," said Laura, "how could it have been better? You know it is the most fashionable instrument, and is used by every body that is *anything*." "Your grandmother was *something*, and yet she never saw a pianoforte." "But what was the name of the instrument? Had it strings, and was it played by the hand?" "You must give me time to recollect the name: it was indeed a stringed instrument, and was played with the hand."

"By the hands alone? how vulgar! but I should really like to see one; and papa must buy me one, when I return to London; do you think we can obtain one?" "No, you probably will not obtain one in London, but doubtless they may be found in some of the country towns." "How many strings had it? must one play with both hands? and could one play the double bass?" "I know not whether it would play the double bass, as you call it; but it was played with both hands, and had two strings."

"Two strings only! surely you are jesting; how could good music be produced from such an instrument, when the piano has two or three hundred!" "Oh, the strings were very long, one of them about fourteen feet! and the other may be lengthened at pleasure, even to fifty feet or more." "What a prodigious deal of room it must take up; but no matter, I will have mine in the old hall; and papa may have an addition made to it; for he says I shall

never want for any thing; and so does mamma; but what kind of sound did it make? Were the strings struck with little mallets like the piano; or were they snapped like a harpsichord?" "Like neither of these instruments, as I recollect, but it produced a soft kind of humming music, and was peculiarly agreeable to the husband and relations of the performer." "Oh, as to pleasing one's husband or relations, it is not the question at present; but I'll have the instrument, at any rate. Was it easily learned? and was it taught by French or Italian masters?" "It was easily learned, but Frenchmen and Italians scarcely dared to show their heads in our country in those times." "Can you not possibly remember the name? How shall we know what to inquire for?" "Yes, I do now remember the name; and you must inquire for a Spinning Wheel."

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#### MECHANICAL TRADES.

WITH the exception of a few articles that can be used in their natural state, all the rest must be worked and prepared by the hand of man, before it is fit for use. The food which serves to sustain his life, the clothes with which he protects his body against the inclemency of the weather—the house in which he lives with his family, nearly every thing that serves for his wants or comforts require more or less work and preparation before it can be used.

Hence the necessity of the different mechanical trades we see in the world; hence the necessity of many applying to some of them; hence also the necessity for every one who may be called to some of these trades, to examine which of them it will be more useful for him to embrace.

When a man has determined upon some trade in particular, let him follow it with all the energy he is capable, and endeavor to make such improvement in it as will be useful to himself and will benefit society. A good, industrious and intelligent mechanic will, in this manner, become a most precious member of the human family—he will live comfortable and happy, and enjoy in a high degree the esteem of all those who know how to appreciate true merit.



## NECESSITY AND INVENTION.

A CURIOUS catalogue might be made of the shifts to which ingenious students in different departments of art have resorted, when, like Davy, they have wanted the proper instruments for carrying on their inquiries or experiments. His is not the first case in which the stores of an apothecary's shop are recorded to have fed the enthusiasm, and materially assisted the labors, of the young cultivator of natural science. The German chemist, Scheele, whose name ranks in his own department with the greatest of his time, was, as well as Davy, apprenticed in early life to an apothecary. While living in his master's house he used secretly to prosecute the study of his favorite science by employing half the night in reading the works that treated of it, or making experiments with instruments fabricated, as Davy's were, by himself, and out of equally simple materials.

Like the young British philosopher, Scheele too, is recorded to have alarmed the whole household by his detonations; an incident which always brought down upon him the severe anger of his master, and heavy menaces intended to deter him from ever again applying himself to such dangerous studies, which, however, he did not long regard. It was at an apothecary's house, that Boyle and his Oxford friends first held their scientific meetings, induced, as we are expressly told, by the opportunity they would thus have of obtaining drugs wherewith to make their experiments.

Newton lodged with an apothecary, while at school, in the town of Grantham; and as, even at that early age, he is known to have been ardently devoted to scientific contrivances and experiments, and to have been in the habit of converting all sorts of articles into auxiliaries in his favorite pursuits, it is not probable that the various strange preparations which filled the shelves and boxes of his landlord's shop would escape his curious examination. Although Newton's glory chiefly depends upon his discoveries in abstract and mechanical science, some of his speculations, and especially some of his writings on the subjects of light and color, show that the internal constitution of matter, and its chemical properties, had also much occupied his thoughts. Thus, too, in other depart-

ments, genius has found sufficient materials and instruments in the humblest and most common articles, and the simplest contrivances.

Fergusson observed the places of the stars by means of a thread with a few beads strung on it, and Tycho Brahe did the same thing with a pair of compasses. The self-taught American philosopher, Rittenhouse, when a young man, employed as an agricultural laborer, used to draw geometrical diagrams on his plough, and study them as he turned up the furrow. Pascal, when a mere boy, made himself master of many of the elementary propositions of geometry, without the assistance of any master, by tracing the figures on the floor of his room with a bit of coal. This, or a stick burned at the end, has often been the young painter's first pencil, while the smoothest and whitest wall he could find supplied the place of a canvass. Such, for example, were the commencing essays of the early Tuscan artist, Andrea del Castagno, who employed his leisure in this manner when he was a little boy tending cattle, till his performances at last attracted one of the Medici family, who placed him under a proper master. The famous Salvator Rosa first displayed his genius for design in the same manner. To these instances may be added that of the late English musical composer, Mr. John Davy, who is said, when only six years old, to have begun the study and practice of his art by imitating the chimes of a neighboring church with eight horse-shoes, which he suspended by strings from the ceiling of a room in such a manner as to form an octave.

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#### ADVICE TO APPRENTICES.

THERE is scarcely any thing more necessary, than to prepare youth to discharge faithfully their duties as apprentices. These duties are two-fold:—*The commission of good, and the omission of evil.*

Apprentices are bound, not only by their *indentures*, but by the *law of God*, to the following articles:—

They must not only act justly towards their master and mistress, but prevent, by every means in their power, any others from acting unjustly towards them.

They must avoid every species of fraud, theft and de-

ceit, in word and deed, and prove that integrity and honor are their delight.

They must not deem it sufficient to avoid direct robbery; but remember that they are accountable for whatever goods or materials are lost or damaged through their neglect; nay, that they are not without blame, when they do not adopt every means within their reach to save and economise their master's substance.

They should not only avoid idleness, sloth, and inattention; but observe the opposite virtues, and be most active, industrious, and attentive in their employment.

They should not only avoid lying, cursing, swearing, obscene words, and all public and private vices; but should tell the truth, speak with mildness, act modestly, and show themselves an example in conduct and conversation.

Whilst they are to avoid all excess and extravagance in diet or dress, they should keep themselves neat and clean according to their means.

They should avoid all sloth and slovenliness at their work, remembering that a dirty apprentice will never make a good workman, and that a thousand things are destroyed by dirt and filth, which would otherwise be preserved.

They should not only avoid confusion and disorder, but put every thing in a proper place, and have a place for every thing.

They should never keep late hours or bad company, as they are the ruin of youth.

They should take care to keep the secrets of their master or mistress, and avoid reporting any thing that is calulated to distract domestic life, or create a bad feeling.

They should not only avoid quarrelling or fighting with workers or their fellow-apprentices; but should act civilly and obligingly towards them, comply with their just demands; at the same time that they must discountenance any of their acts, which are opposed to the interest of their master.

They should above all things set a just value upon time, which, with labor, form their estate for life.

Whilst they take moderate exercise at convenient times, they must avoid all injurious amusements, and even any excess in lawful exercise.

They should talk little, think much, and receive instruction with docility, and a disposition to put it into execution.

They should not be mere *eye servants*, who appear active and careful only in the presence of their masters: but they should serve their masters for justice and conscience sake; and be as honest in their absence as in their presence.

They should not enter play-houses, ale-houses, taverns, gambling-houses, or any other place, where strict truth, good manners, or sound morality is not observed.

They should be most regular in their time of rising and going to bed, in returning from meals, and in attending to business.

Whilst they are not to aspire too high, as pride always gets a fall, they should economise their means, and save something from their earnings, in due time; they should be cautious in setting up business, and never do so without the advice of their parents and friends.

If apprentices, before they go to business, have not received a due education, they should as far as their master allows, employ their leisure hours, particularly on Sundays, in improving their mind and manners.

N. B.—It is needless to say, that no boy will be really a good apprentice, who does not serve God, and keep his commandments faithfully and piously.

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#### ARCHITECTURE.

THE art of building has, from the earliest periods of society, been cultivated by mankind; and the origin of all buildings may be deduced from the construction of the meanest huts. These were, at first, made in a conical form, which is the simplest in structure; but being inconvenient, on account of its inclined sides, both the form and construction of the huts were changed, by giving them the shape of a cube. Mankind at length improved in the art of building, and invented methods of rendering their habitations durable and convenient. The trunks of trees, deprived of their bark and other inequalities of surface, were raised above the humid soil, by means of stones, and covered each with a flat stone or slate, to exclude the

rain; and the interstices between the ends of the joists were closed with wax or clay. The roof was altered, and elevated in the centre by rafters, to support the materials of the covering, and to carry off the water. When the rude builder erected more stately edifices, he imitated those parts which, from necessity, had composed the primitive huts. The upright trees, with stones at each end, became the origin of columns, bases and capitals; and the beams, joists, and rafters, which formed the covering, gave rise to architraves, friezes, and cornices.

The Greeks, whose genius prompted them to combine elegance and convenience, derived their ideas of building from the Egyptians. But the mind of man is influenced by the government under which he lives; the Greeks lost, with their independence, the ascendancy in works of genius, and from that period the Romans encouraged this noble art. Vitruvius, the learned Roman architect, had Julius Cæsar and Augustus for his patrons, and though employed in few works of magnificence, his rules for architecture were highly esteemed by the ancients, and are still a standard among the moderns. The Romans carried to the highest perfection the five orders of architecture: the Tuscan, the Doric, the Ionic, the Corinthian, and the Composite; and though the moderns have materially improved the general structure of the buildings, nothing has been added to the beauty and symmetry of these columns. To give an idea of the orders, it must be observed, that the whole of each is divided into two parts at least, the column and entablature: and of four parts at most, when there is a pedestal under the column, and an acroterat, or little pedestal, surrounded by the entablature: that the column has three parts, the base, the shaft, and the capital; the entablature has three likewise, the architraves, the frieze, and the cornice.

The *Tuscan* order has its name and origin in Tuscany, first inhabited by a colony from Lydia; whence it is likely the order is but the simplified Doric. On account of its strong and massive proportions, it is called the *Rustic* order, and is chiefly used in edifices of that character, composed of a few parts, devoid of ornament, and capable of supporting the heaviest weights. The Tuscan order will always live where strength and solidity are required.

The Trajan column at Rome, of this order, is less re-

markable for the beauty of its proportions, than the admirable pillar with which it is decorated. Its column is seven diameters high; and its capital, base, and entablature, have but few mouldings or ornaments.

The *Doric* order, so called from Dorus, who built a magnificent temple in the city of Argos, and dedicated it to Juno, is grave, robust, and of masculine appearance, whence it is figuratively termed the *Herculean* order.

The *Doric* order possesses nearly the same character for strength as the *Tuscan*, but it is enlivened with ornaments in the frieze and capital. In various ancient remains of this order, the proportions of the columns are different. *Ion*, who built a temple to *Apollo* in Asia, taking his idea from the structure of man, gave six times the diameter of the base for the height of the column. This order has no ornament on its base, or on its capital: its height is eight diameters; its frieze is divided into triglyphs and metopes, where all the parts of the order are accurately defined; which gives it complete.

The *Ionic* order derived its origin from the people of *Ionia*. The column is more slender than the *Doric*, but not so graceful. Its ornaments are elegant, and in a style between the richness of the *Corinthian*, and the plainness of the *Tuscan*; simple, graceful, and majestic. When *Hermogenes* built the temple of *Bacchus*, at *Teos*, he rejected the *Doric* after the marbles had been prepared, and in its stead adopted the *Ionic*.

The temples of *Diana* at *Ephesus*, of *Apollo* at *Miletus*, and of the *Delphic* oracle, were of this order. *Michael Angelo*, contrary to all other authors, gives the *Ionic* a single row of leaves at the bottom of the capital.

The *Corinthian*, the finest of all the orders, and as first used at *Corinth*, is expressive of delicacy, tenderness, and beauty. The capital, so rich and graceful, was suggested to *Callimachus* by an *acanthus* entwining its leaves around a votive basket, that adorned the grave of an illustrious young lady. The column is ten diameters high.

The *Composite* order, invented, it is said, by the *Romans*, partakes of the *Ionic* and *Corinthian* orders; but principally of the latter. Its column is ten diameters high, and its cornice has denticles, or simple modillions.

*Gothic* architecture has numerous and prominent buttresses, lofty spires and pinnacles, large and ramified

windows, ornamental niches and canopies, with sculptured saints and angels, delicate lace-work, fretted roofs, and an indiscriminate profusion of ornaments. But its most distinguishing characters are small clustered pillars and pointed arches, formed by the segments of two intersecting circles. This style is supposed by some to be of Arabian origin, introduced into Europe by the Crusaders, or those who made pilgrimages to the Holy Land; while others think we are indebted for it to the Anglo-Normans and the English.

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#### EMINENT SHOEMAKERS.

LINNEÆUS, the founder of the science of botany, was apprenticed to a shoemaker in Sweden, but afterwards taken notice of in consequence of his ability and sent to college.

The elder David Pareus, who was afterwards the celebrated professor of theology at Heidleburg, Germany, was at one time apprenticed to a shoemaker.

Joseph Pendrall, who died some time since at London, and who was a profound and scientific scholar, leaving an excellent library, was bred, and pursued through life, the trade of a shoemaker.

Hans Sarchs, one of the most famous of the early German poets, was the son of a tailor, served an apprenticeship to a shoemaker, and afterwards became a weaver.

Benedict Baudouin, one of the most learned men of the 16th century, was a shoemaker, as likewise was his father. This man wrote a treatise on the shoemaking of the Ancients, which he traced up to the time of Adam himself. According to his views, Adam was a shoemaker, and Eve a tailoress.

To these may be added those ornaments of literature, Holcraft, the author of *Critic*, and other works; Glifford, the founder and for many years the editor of the *London Quarterly Review*, one of the most profound scholars and elegant writers of the age; and Bloomfield, the author of "*The Farmer's Boy*," and other works, all of whom were shoemakers, and the pride and admiration of the literary world.

Anthony Purver, who was a teacher of the languages,

at Andover, England, and who received one thousand pounds for his translation of the Scriptures, served his time as a shoemaker.

Our own Roger Sherman, too, was early apprenticed to a shoemaker, and he followed the business many years. This was the man who, as Mr. Jefferson once observed, "never said a foolish thing in his life."

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#### PRINTING AND STEREOTYPING.

THE art of printing is one of the most extraordinary results of human ingenuity, and is certainly the very noblest of all the known handicrafts. Yet, important as it is acknowledged to be, three centuries elapsed from the date of the invention, before it was perfected in many of its most necessary details. At first, the art was entirely in the hands of learned men, the greatest scholars often glorying in affixing their names to the works as correctors of the press, and giving names to the various parts of the mechanism of the printing office, as is testified by the classical technicalities, still in use among the workmen. It was formerly mentioned that Guttemberg the inventor, did not go to the length of casting types from moulds; that great improvement is said to have been effected by Peter Schœffer, the companion of Faust; and that from that event till the invention of italic letters by Aldus Manutius, to whom learning is much indebted, no other improvement took place. It does not appear that mechanical ingenuity was at any time directed to the improvement of the presses, or any other parts of the machinery used in printing, and the consequence was that till far on in the eighteenth century, the clumsy instruments of Guttemberg, Faust, and Caxton, continued in universal use. The presses were composed of wood and iron, and were slow and heavy in working, while the ink continued to be applied by two stuffed balls or cushions, at a great expense of time and trouble.

At length, an almost entire revolution was effected in the printing office, both in the appearance of the typography, and the working of the presses. About the same period, the art of stereotyping was discovered, and devel-



oped a completely new feature in the invention of printing. One of the chief improvements in typography was the discarding the long s, and every description of contractions, and, at the same time, the cutting of the letters was done with greater neatness and regularity. Among the first improvers of the printing press, the most honorable place may be given to the Earl of Stanhope, a nobleman remembered for his mechanical genius, who applied certain lever powers to the screw and handle of the old press, thereby diminishing the labor of the operative, and producing finer work. Since the beginning of the present century, and more specially within the last twenty years, presses wholly composed of iron, on the nicest scientific principles, have been invented by different men of mechanical genius in Great Britain and America, so as to simplify the process of printing in an extraordinary degree; and the invention of presses composed of cylinders, and wrought by steam power, has triumphantly crowned the improvements in the art. The introduction of steam presses has been furthered by another invention of an accessory nature, now of great value to the printer. Allusion is here made to the invention of the roller, for applying the ink, instead of the unwieldy and insufficient balls. The roller, which is a composition of a glutinous nature, cast upon a wooden centre piece, was invented by a journeyman printer in Edinburgh, and was so much appreciated, as at once to spread over the whole of Britain and the United States.

It is our chief object in this sketch, to give a brief explanation of the process of stereotyping—a process without the aid of which the present, as well as many other works, could not be so extensively or so cheaply circulated through the country. Stereotyping appears to have been invented simultaneously by different persons in various parts of Scotland and England during the last century. When properly made known it was hailed with acclamation by the printing and publishing world; but, as experience developed its powers, it was found to be strictly applicable only to a particular kind of work. In putting up types, they are lifted one by one, and built into a little case held in the hand of the compositor; who, by the accumulation of handfuls, makes up a page, and lays it with the face uppermost, on a table. After being wedged at

the foot and side into an iron frame, and corrected, the page is carried to the press for working, and when the whole of the impression is off, it is brought back to the table, and the types distributed into their places. When the page has to be stereotyped, the same process of putting up is gone through, but, instead of being carried to the press, the page is plastered over with liquid stucco to the thickness of about half an inch, so that a level cake is formed on the surface of the types. As soon as the stucco hardens, which it does almost immediately, the cake is separated from the types, and, on being turned up, shows a complete hollow or mouldlike representation of the faces of the types and every thing else in the page. There being no longer any use for the types, they are carried off and distributed. As for the cake, it is put into an oven and baked to a certain degree of heat and hardness, like a piece of pottery. It is next laid in a square iron pan, having a lid of the same metal, with holes at the corners. The pan is now immersed in a pot of molten lead, and being allowed to fill by means of the holes, it is at length taken out and put aside till it cool. On opening the pan, a curious appearance is presented. The lead has run into the mould side of the cake, and formed a thin plate all over, exhibiting the perfect appearance of the faces of the types on which the stucco was plastered. Thus is procured a fictitious page which can be printed from in the same manner as in the case of a real page. Such is the process of stereotyping, or making *fixed* or *stationary types*; and now for the utility of the invention.

In most cases of common book work it is best to print from types to the amount of the copies required, and then to distribute the types; but in case of books published in parts, sheets, or numbers, stereotyping frequently becomes necessary. It is easy to perceive the reason for this. When books are published in numbers, it often happens that many more copies are sold of one number than of another, and unless the types be kept up to complete sets in the hands of the publisher, or to print copies according to the increased demand, a serious loss is sustained. The manufacture of stereotype plates is, therefore, simply a means of keeping up fictitious types to answer future demands, at an expense infinitely inferior to that of keeping the actual pages standing.

## MECHANICAL POWER.

MR. Robert Owen calculates that two hundred arms, with machines, now manufacture as much cotton as twenty millions of arms were able to manufacture without machines forty years ago; and that the cotton now manufactured in the course of one year, in Great Britain, would require, without machines, sixteen millions of workmen with simple wheels. He calculates further, that the quantity of manufactures of all sorts produced by British workmen with the aid of machines is so great, that it would require, without the assistance of machinery, the labor of four hundred millions of workmen.

In the wool manufacture, machines possess an eminent advantage over common wheels. The yarn on thirty or thirty-six spindles is all equally twisted and drawn to the same degree of fineness. The most dexterous spinners cannot twist so equally and so gently twenty slips of yarn from wool of the same quality, as a machine can do twenty thousand.

At one of the cotton mills in Manchester yarn has been spun so fine, as to require three hundred and fifty hanks to weigh one pound avoirdupois. The perimeter of the common reel being one yard and a half, eighty threads or revolutions would measure one hundred and twenty yards; and one hank seven times as much, or eight hundred and forty yards, which multiplied by three hundred and fifty, gives two hundred and ninety-four thousand yards, or one hundred and sixty seven miles and a fraction.

A steam-engine of the ordinary pressure and construction, with a cylinder of thirty inches in diameter, will perform the work of forty horses; and as it may be made to act without intermission, while horses will not work more than eight hours in the day, it will do the work of one hundred and twenty horses; and as the work of a horse is equal to that of five men, it will perform as much as six hundred men can; while its whole expense is only equal to about half the number of horses for which it is substituted.

The only purpose to which steam-engines were first applied was the raising of water from coal-pits, mines, &c.; but they are now used for many different purposes in

which great power is required. Mr. Bolton applied the steam-engine to his apparatus for coining; and by the help of four boys only, it was capable of striking thirty thousand pieces of money in an hour; the machine itself was made to keep an accurate account of the number struck off.

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ON COMMERCE.

THERE is no place in town which I so much love to frequent, as the Royal Exchange. It gives me a secret satisfaction, and in some measure gratifies my vanity, as I am an Englishman, to see so rich an assemblage of my countrymen and foreigners, consulting together upon the private business of mankind, and making this metropolis a kind of emporium for the whole earth. I must confess I look upon High Change to be a grand council, in which all considerable nations have their representatives. Factors in the trading world, are what ambassadors are in the politic world. They negotiate affairs, conclude treaties, and maintain a good correspondence between those wealthy societies of men, that are divided from one another by seas and oceans, or live on the different extremities of a continent. I have often been pleased to hear disputes adjusted between an inhabitant of Japan and an alderman of London; or to see a subject of the Great Mogul entering into a league with one of the Czar of Muscovy. I am infinitely delighted in mixing with these several ministers of commerce, as they are distinguished by their different walks and different languages. Sometimes I am jostled among a body of Armenians; sometimes I am lost in a crowd of Jews; and sometimes make one in a group of Dutchmen. I am a Dane, Swede, or Frenchman, at different times, or rather fancy myself like the old philosopher, who, upon being asked what countryman he was, replied, that he was a citizen of the world.

Nature seems to have taken a particular care to disseminate her blessings among the different regions of the world, with an eye to this mutual intercourse and traffic among mankind, that the natives of the several parts of the globe might have a kind of dependence upon one another, and be united together by their common interests.

Almost every degree produces something peculiar to it. The food often grows in one country, and the sauce in another. The fruits of Portugal are corrected by the products of Barbadoes; the infusion of a China plant sweetened with the pith of an Indian cane. The Philippine islands give a flavor to our European bowls. The single dress of a woman of quality is often the product of a hundred climates. The muff and fan come together from the different ends of the earth. The scarf is sent from the torrid zone, and the tippet from beneath the pole. The brocade petticoat rises out of the mines of Peru, and the diamond necklace out of the bowels of Indostan.

If we consider our own country in its natural prospect, without any of the benefits and advantages of commerce, what a barren, uncomfortable spot of earth falls to our share! Natural historians tell us, that no fruit grows originally among us, besides hips and haws, acorns and pignuts, with other delicacies of the like nature; that our climate of itself, and without the assistance of art, can make no further advances towards a plum, than a sloe, and carries an apple to no greater perfection than a crab; that our melons, our peaches, our figs, our apricots, and our cherries, are strangers among us, imported in different ages, and naturalized in our English gardens; and that they would all degenerate and fall away into the trash of our own country, if they were wholly neglected by the planter, and left to the mercy of our sun and soil.

Nor has traffic more enriched our vegetable world, than it has improved the whole face of nature among us. Our ships are laden with the harvest of every climate; our tables are stored with spices, and oils, and wines; our rooms are filled with pyramids of China, and adorned with the workmanship of Japan; our morning's draught comes to us from the remotest corners of the earth; we repair our bodies by the drugs of America, and repose ourselves under Indian canopies. My friend, Sir Andrew, calls the vineyards of France our gardens; the spice islands, our hot beds; the Persians our silk weavers; and the Chinese our potters. Nature, indeed, furnishes us with the bare necessities of life; but traffic gives us a great variety of what is useful, and at the same time, supplies us with every thing that is convenient and ornamental. Nor is it the least part of this our happiness, that

whilst we enjoy the remotest products of the north and south, we are free from those extremities which gave them birth; that our eyes are refreshed with the green fields of Britain, at the same time that our palates are feasted with fruits that grow between the tropics.

For these reasons, there are not more useful members in a commonwealth than merchants. They knit mankind together in a mutual intercourse of good offices, distribute the gifts of nature, find work for the poor, add wealth to the rich, and magnificence to the great. Our English merchant converts the tin of his own country into gold, and exchanges his wool for rubies. The Mahometans are clothed in our British manufacture, and the inhabitants of the frozen zone warmed with the fleeces of our sheep.

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#### CIVIL AND MILITARY POWERS CONTRASTED.

A person having spoken highly of the merit of military men, and degradingly of magistrates and civil officers, in the presence of the Emperor Sigismond, he silenced him with this reproof: "Hold your peace, blockhead; if the latter always did their duty, the former would not be wanted."

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#### THE PRICE OF A VICTORY.

Good news! great news! glorious news! cried young Oswald, as he entered his father's house. We have got a complete victory, and have killed I don't know how many thousands of the enemy; and we are to have bon-fires and illuminations!

And so, said his father, you think that killing a great many thousands of human creatures is a thing to be very glad about.

*Os.* No—I do not quite think so, neither; but surely it is right to be glad that our country has gained a great advantage.

*F.* No doubt it is right to wish well to our country, as far as its prosperity can be promoted without injuring the

rest of mankind. But wars are very seldom to the real advantage of any nation; and when they are ever so useful or necessary, so many dreadful evils attend them, that a humane man will scarcely rejoice in them, if he considers at all the subject.

*Os.* But if our enemies would do us a great deal of mischief, and we prevent it by beating them, have not we a right to be glad of it?

*F.* Alas! we are in general little judges which of the parties has the most mischievous intentions. Commonly they are both in the wrong, and success will make both of them unjust and unreasonable. But, patting that out of the question, he who rejoices in the event of a battle, rejoices in the misery of many thousands of his species; and the thought of that should make him pause a little. Suppose a surgeon were to come with a smiling countenance, and tell us triumphantly that he had cut off half a dozen legs to-day—what would you think of him?

*Os.* I should think him very hard-hearted.

*F.* And yet those operations are done for the benefit of the sufferers, and by their own desire. But in a battle, the probability is that none of those engaged on either side have any interest at all in the cause they are fighting for, and most of them come there because they cannot help it. In this battle that you are so rejoiced about, there have been ten thousand men killed upon the spot, and nearly as many wounded.

*Os.* On both sides.

*F.* Yes—but they are *men* on both sides. Consider now, that the ten thousand sent out of the world on this morning's work, though they are past feeling for themselves, have left probably two persons each, on an average, to lament their loss, either parents, wives, or children. Here are then twenty thousand people made miserable at one stroke, on their account. This, however, is hardly so dreadful to think of as the condition of the wounded. At the moment we are talking, eight or ten thousand more are lying in agony, torn with shot or gashed with cuts, their wounds are festering, some hourly to die a most excruciating death, others to linger in torture weeks and months, and many doomed to drag on a miserable existence for the rest of their lives, with diseased and mutilated bodies.

*Os.* This is shocking to think of, indeed!

*F.* When you light your candles, then, this evening, *think what they cost.*

*Os.* But every body else is glad, and seem to think nothing of these things.

*F.* True—they do *not* think of them. If they did, I cannot suppose they would be so void of feeling as to enjoy themselves in merriment when so many of their fellow-creatures are made miserable. Do you not remember when poor Dickens had his leg broken to pieces by a loaded wagon, how all the town pitied him?

*Os.* Yes, very well. I could not sleep the night after, for thinking of him.

*F.* But here are thousands suffering as much as he, and we scarce bestow a single thought on them. If any one of these poor creatures were before our eyes, we should probably feel much more than we now do for all together. Shall I tell you a story of a soldier's fortune, that came to my own knowledge?

*Os.* Yes—pray do.

*F.* In the village where I went to school, there was an honest, industrious weaver and his wife, who had an only son named Walter, just come to man's estate. Walter was a good and dutiful lad, and a clever workman, so that he was a great help to his parents. One unlucky day, having gone to the next market town with some work, he met with a companion, who took him to the ale-house and treated him. As he was coming away, a recruiting serjeant entered the room, who seeing Walter to be a likely young fellow, had a great mind to entrap him. He persuaded him to sit down again, and to take a glass with him; and kept him in talk with fine stories of a soldier's life, till Walter got fuddled before he was aware. The serjeant then clapt a shilling in his hand to drink his majesty's health, and told him he was enlisted. He was kept there all night, and next morning was taken before a magistrate to be sworn in. Walter had now become sober, and was very sorry for what he had done; but he could not get off without paying a guinea smart money. This he knew not how to raise; and being likewise afraid and ashamed to face his friends, he took the oath and bounty-money, and marched away with the serjeant without ever returning home. His poor father and mother,



when they heard the affair, were almost heart-broken; and a young woman in the village, to whom he was about to be married, had like to have gone distracted. Walter sent them a line from the first stage to bid them farewell and comfort them. He joined his regiment, which soon embarked for Germany, where it continued till the peace. Walter once or twice sent word home of his welfare, but for the last year nothing was heard of him.

*Os.* Where was he then?

*F.* You shall hear. One summer's evening, a man in an old red coat, hobbling on crutches, was seen to enter the village. His countenance was pale and sickly, his cheeks hollow, and his whole appearance bespoke extreme wretchedness. Several people gathered round him, looking earnestly in his face. Among these a young woman, having gazed at him awhile, cried out, it is Walter—oh! it is Walter! and fainted away. Walter fell on the ground beside her. His father and mother being fetched by some of the spectators, came and took him in their arms, weeping bitterly. I saw the whole scene, and shall never forget it. At length the neighbors helped them into the house, where Walter told them the following story:

“At the last great battle that our troops gained in Germany, I was among the first engaged, and received a shot that broke my thigh. I fell, and presently after, our regiment was forced to retreat. A squadron of the enemy's horse came galloping down upon us. A trooper making a blow at me with his sabre as I lay, I lifted up my arm to save my head, and got a cut which divided all the sinews at the back of my wrist. Soon after, the enemy were driven back, and came across us again. A horse set his foot on my side, and broke three of my ribs. The action was long and bloody, and the wounded on both sides were left on the field all night. A dreadful night it was to me, you may think! I had fainted through loss of blood, and when I recovered, I was tormented with thirst, and the cold air made my wounds smart intolerably. About noon, next day, wagons came to carry away those who remained alive; and I, with a number of others, was put into one to be conveyed to the next town. The motion of the carriage was terrible for my broken bones—every jolt went to my heart. We were taken to an hospital, which was crammed as full as it could hold; and

we should all have been suffocated with the heat and stench, had not a fever broke out which soon thinned our numbers. I took it, and was twice given over; however, I struggled through. But my wounds proved so difficult to heal, that it was almost a twelvemonth before I could be discharged. A great deal of the bone of my thigh came away in splinters, and left the limb crooked and useless as you see. I entirely lost the use of three fingers of my right hand; and my broken ribs made me spit blood a long time, and have left a cough and difficulty of breathing, which I believe will bring me to my grave. I was sent home and discharged from the army, and I have begged my way hither as well as I could. I am told that the peace has left the affairs of my country just as they were before; but who will restore me my health and limbs? I am put on the list for a Chelsea pensioner, which will support me, if I live to receive it, without being a burden to my friends. That is all that remains for *Walter* now!

*Os.* Poor *Walter*! What became of him afterwards?

*F.* The wound of his thigh broke out afresh, and discharged more splinters after a great deal of pain and fever. As winter came on, his cough increased. He wasted to a skeleton, and died the next spring. The young woman to whom he had been engaged, sat up with him every night to the last; and soon after his death, she fell into a consumption, and followed him. The old people, deprived of the stay and comfort of their age, fell into despair and poverty, and were taken into the work-house, where they ended their days.

This was the history of *Walter the Soldier*. It has been that of thousands more; and will be that of many a poor fellow over whose fate you are now rejoicing. Such is the *price of a victory*.

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#### THE PHYSICIAN AND THE LAWYER.

THE Physician and the Lawyer are both very useful to society. The physician relieves our sufferings, cures the diseases which may afflict our body, and often prolongs our life. The lawyer comes forward to our help, or in

our defence, when our reputation, our property, or even our life is at stake in the eyes of the law. Ever since the day when our first father rebelled against the Almighty, and was, in punishment of his rebellion, condemned to endure in his body, every kind of sufferings, physicians have been necessary to alleviate them, as far as consistent with the views of Divine Providence. If men were, as they ought to be, lawyers would be of no use to them; however, things being as they are, their service is often necessary; and both lawyers and physicians can render the greatest and most important services to the human family. But if their station is one of the highest and most honorable in society, their obligations are great in proportion: for if they enter into their office, without being sufficiently prepared for it, if any fatal consequence arise from their ignorance or carelessness, they will have to answer for it, in the eyes of God, even though the fault would escape the eyes of man. Hence the strict obligation they are under to prepare themselves with the utmost care, before they offer their services to their fellow-citizens; hence the strict attention they ought to bring to the discharge of their duties.

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#### DUTY OF MAN TOWARDS GOD.

AND ask ye why he claims our love?

O answer, all ye winds of even,

O answer, all ye lights above,

That watch in yonder dark'ning heaven;

Thou, earth, in vernal radiance gay

As when his angels first arrayed thee,

And thou, O deep-tongued ocean, say,

Why man should love the mind that made thee

There's not a flower that decks the vale,

There's not a beam that lights the mountain

There's not a shrub that scents the gale,

There's not a wind that stirs the fountain,

There's not a hue that paints the rose,

There's not a leaf around us lying,

But in its use or beauty shows

True love to us, and love undying.

For in the past, ere time began,  
 Ere first the new-made sun ascended,  
 Or light illumed the world, and man  
 Arose amid the order splendid;  
 Even then, for thee, that bounteous mind,  
 Unasked amid the wide creation,  
 In far futurity designed  
 Thy dwelling fast and lasting station.

And seek we arguments of love,  
 And ask we who it is that claims it?  
 Mark yonder sun that rolls above,  
 Obedient to the will that aims it;  
 Go watch, when treads the silent moon  
 Her maiden path o'er earth and ocean,  
 Or see yon host at starry noon  
 Roll onward with majestic motion.

Are these not lovely? Look again,  
 Count every hue that clothes the valley,  
 Each grain that gilds the autumn plain,  
 Each song that wakes the vernal alley.  
 All that in fruit or flower is found  
 To win the taste, or charm the vision,  
 All—all that sight, or scent, or sound,  
 Or feeling hath of joy elysian;

That calm that lulls the noontide hour,  
 The mild repose of power appalling,  
 The rain that feeds each opening flower,  
 Like mercy's tear-drops sweetly falling;  
 Those show what our Creator was,  
 While man preserved his early duty,  
 What still to those, his later laws  
 Who keep, in all their stainless beauty.

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 PRAYER.

PRAYER is not a special gift set apart for privileged souls alone; it is a common duty imposed upon every believer; it is not solely a virtue of perfection, and reserved for certain purer and more holy souls; it is like charity,

an indispensable virtue, requisite to the perfect as to the imperfect; within the capacity of the illiterate equally as of the learned; commanded to the simple as to the most enlightened; it is the virtue of all men; it is the science of every believer; it is the perfection of every creature. Whoever has a heart, and is capable of loving the Author of his being; whoever has a reason capable of knowing the nothingness of the creature, and the greatness of God, must know how to adore, to return him thanks, and to have recourse to him; to appease him when offended; to call upon him when turned away; to thank him when favorable; to humble himself when he strikes; to lay his wants before him, or to entreat his countenance and protection. Thus, imitate the woman of Canaan; be faithful to prayer, and in the fulfilment of this duty you will find all the rest sustained and rendered easy. If a sinner, pray; it was through prayer alone that the publican and the sinful woman of the gospel obtained feelings of compunction, and the grace of a thorough penitence; and prayer is the only sure source and the only path of righteousness. If righteous, still pray; perseverance in faith and in piety is promised only to prayer; and by prayer it was that Job, that David, that Tobias persevered to the end. If you live amid sinners, and your duty does not permit you to withdraw yourself from the sight of their irregularities and examples, pray; the greater the dangers, the more necessary does prayer become; the three children in the flames, and Jonas in the belly of a monster, found safety only through prayer. If the engagements of your birth or of your station, attach you to the great, pray; Esther, in the court of Assuerus; Daniel, in that of Darius; the prophets in the palaces of the kings of Israel, were solely indebted to prayer for their life and salvation. If you live in retirement, pray: solitude itself becomes a rock, if a continual intercourse with God does not defend us against ourselves; and Judith in the secrecy of her house, and the widow Ann in the temple, and the Anthonies in the desert, found the fruit and the security of their retreat, in prayer alone. If established in the church for the instruction of the people, pray: all the power and all the success of the ministry must depend upon your prayers; and the apostles converted the universe, solely because they had appropriated nothing to

themselves but prayer and the preaching of the Gospel. Lastly, be ye who you may, I again repeat it, in prosperity or indigence, in joy or in affliction, in trouble or in peace, in fervency or in despondency, in sin or in the ways of righteousness, advanced in virtue, or still in the first steps of penitence, pray: prayer is the safety of all stations, the consolation of all sorrows, the duty of all conditions, the soul of piety, the support of faith, the grand foundation of religion, and all religion itself. O my God! shed then upon us that spirit of grace and of prayer which was to be the distinguishing mark of thy Church, and the portion of a new people; and purify our hearts and our lips, that we may be enabled to offer up to thee pure homages, fervent sighs, and prayers worthy of the eternal riches which thou hast so often promised to those who shall have well entreated thee.

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#### VIRTUES OF THE EARLY CHRISTIANS.

In the practice of religion nothing can appear more charming than the picture drawn by St. Luke, of the infant Church, in his Acts of the Apostles. He assures us, that the vast numbers who believed in Jesus Christ, had but one heart and one soul. All being animated with the same spirit, they were united in the same bonds of perfect charity. No one appropriated the least thing to himself, exclusive of his neighbor; for all things were common amongst them. They who sold their lands or houses, brought their money to the Apostles for the public use, that each one might be relieved according to his wants. Each person's wants were no sooner known, than charitably supplied. The consolation of the Holy Ghost dwelt amongst them; their placid looks indicated the spiritual sweetness, that replenished their souls. Their fervent piety embraced every kind of public virtue in an eminent degree. Their hospitality, their attention to the social duties of fraternal charity, their daily presence in the temple at the stated hours, their devout behavior during the solemn service of religion, drew respect from all who beheld them. Such is the character St. Luke has given us of the first Christians of Jerusalem. The virtues of

the converted Gentiles were not less solid, as we gather from the epistles of the great Apostle of nations, though upon the whole, perhaps, not so sublime. Before the Apostles came amongst them, the Gentiles had imbibed no principles of true religion, and had seen no exercise of that pure worship, by which the sovereign Lord of all things is duly honored in spirit and in truth. Bewildered in the labyrinth of infidelity, and debauched by the licentious absurdities of idolatry, they were not only destitute of real virtue, but deeply tainted with almost every vice incident to corrupt nature. But no sooner were they instructed in the principles of Christianity, and cleansed from sin in the waters of Baptism, than they became the faithful imitators of their evangelical teachers. A total change of principles and manners made them objects of admiration, to the former companions of their irregularities. Prayer was the occupation of their leisure hours, and a sincere desire of doing the will of God in all things sanctified their most ordinary actions of the day. In the midst of temporal concerns they never lost sight of eternal goods; while their hands were at work, their hearts aspired to heaven. The prospect of an everlasting reward, which they knew God had prepared for them in his kingdom of glory, quickened their diligence in the discharge of every social and religious duty. Which of the two are we to admire most, the bounteous liberality of God in communicating his graces to those fervent Christians, or the fidelity of those Christians in thus co-operating with the divine gifts? To our humble admiration of the first, let us join our imitation of the second; we then shall pay honor to them both.

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#### DUTIES OF MAN TOWARDS HIS NEIGHBOR.

THE love of our neighbor is a fundamental virtue of Christianity; because the moral code of our Lord rests on these two laws: *the love of God above all things, and our neighbor as ourselves.* Yet this virtue is very rare, and as seldom practised.

The generality of Christians believe, that to love their neighbor, it is sufficient to love their parents, their friends,

and those from whom they expect some favor; and at the same time, be quite indifferent to the rest of mankind. This is not to love our neighbor, but ourselves.

Children from their youth, are brought up in this opinion. They are taught to love only those, who do them good, and hate those who do them evil. Some-parents seldom speak in their families of any thing, but the faults, vices, misconduct, and knavery of their neighbors, of those who envy, or do them wrong. Thus, by their example and conversation, they destroy in their children all love of their neighbor. Do such forgetful parents ever reflect upon the sad effects of the want of charity? Is it not on this account that men have so little respect and esteem for each other? Is not this the cause of treachery, animosity, impatience and murmurings, hard-heartedness to the poor and distressed; does it not create divisions in families, quarrels, jealousies and detractions? Finally, is it not the cause of all that discord, which dishonors Religion and ruins Christians?

It is then very important to instruct young people on this subject, and remove this fatal error. This error proceeds from the ignorance of three things. They do not know who those neighbors are, whom they are bound to love; for what motive they must be loved; nor in what this love consists.

I. Our neighbors are all, the poor and rich, the good and bad, friends and foes, and even those who do us the greatest injury. This obligation of loving all mankind, is so absolutely necessary, that without it we can never be saved. If there were but one individual that I did not love, this one alone would be sufficient to condemn me.

II. The motive for which they must be loved, is because they are all children of God, created to his image, and redeemed by the blood of his Son Jesus Christ; because God, who is our common Father, would have us love them as our brethren; and because our divine Savior has commanded us to love them, since he himself loved all. It would indeed be unreasonable not to love those whom God loved more than his own life, and for whom, however unworthy, he has died.

III. This love consists in three things:—1. In wishing good to all. 2. In doing it, when we can. 3. In bearing with their defects, excusing and hiding their faults. Be-



hold the true love of our neighbor, the mark of a true Christian, without which we cannot please God.

1. Wish good unto all, and be truly afflicted, when evil befalls them: consider all mankind, even your enemies, as your brethren. Be affable, meek and benevolent. Have compassion for the afflicted. Be not envious at the rich, and those in prosperity: love the good for virtue's sake; the wicked, that they may become good: desiring the perseverance of the former, and the conversion of the latter. If a man is wicked and a great sinner, we must hate his sin, which is the work of man; but we must love the man, who is the work of God.

2. Do good to all; for it is nothing to wish good to another, if we do it not when in our power. Now there are three sorts of good which we may procure to our neighbor; in his body, in his honor, and in his soul.

As to the good of his body, you ought to do two things.

1. Never to rob him of his property, or deprive him of his rights. You would commit an outrageous crime, you would, moreover, be obliged to return what you had taken, and to repair the injury done him in his rights. O! what a disgraceful crime, in young people, is that of theft! It is to be feared that they who accustom themselves to commit small and frequent thefts of fruit, nuts, cake, and the like, will one day become public robbers, and finish their life by a miserable end. 2. Assist your neighbors in their necessities, by your bounty and frequent alms. What an excellent virtue in a young man is compassion for the poor! Happy they who can say with Job, *From my infancy mercy grew up with me.* It will draw down upon them many blessings during life, and especially at the hour of death.

As for their reputation, you ought to preserve it for your neighbor as much as possible. Never speak with prejudice of the wickedness or crimes that he may have committed, unless it be for his own, or another's benefit. Hinder calumnies and detractions: prevent them as much as you can. If he is accused of a fault that he never committed, undertake his defence. If the ill he has done be discovered, endeavor to excuse him, and hinder its being spoken of any more: speak of some good he has done, or some good quality he possesses: show that de-

traction displeases you, and exhort him who utters it to spare the reputation of his neighbor,

As for the good of the soul, which consists in virtue and salvation, which are the greatest of all goods, you must endeavor to procure them for your neighbor. You will effect this by praying for him, by endeavoring to withdraw him from vice, and the occasions of sin, by giving him good advice, and by mildly putting him in mind of his duty, or causing him to be admonished; by giving him prudent counsel and good example.

Endeavor to fulfil this office of charity above all, towards your friends, companions, domestics, and all with whom you live. It is to love our neighbor truly, when we love him for the good of his soul and eternal salvation; but it is to hate him, it is to be wanting in charity, to ruin his soul, in causing him to sin, in scandalizing him by words and pernicious example.

3. A third mark of the love of our neighbor is, to bear with his defects, to excuse his faults, as much as prudence will permit, and to think well of all. We should not be eager to blame, or judge others; nor to reprehend them, without being certain that they deserve it. We are often mistaken in the judgment we form of individuals, either because we are misinformed, or prejudiced; or because we do not love them, or are at enmity with them. When we reprehend others, it should be done with prudence, and never with bitterness. Never reprehend an individual when the reprehension is not likely to produce his improvement, or the edification of others. If the neglect of correcting him, should make it appear that you approved his sin, then you should reprehend him with discretion.

In a word, the great rule of the love of our neighbor, consists in *judging him by ourselves*, and practising this important maxim which the Holy Scriptures and nature teach us, viz. *never to do to another, what thou wouldst hate to have done to thee by another*. And also, do to others the good which in reason they would have done to you. Suffer, and bear with the defects of others, in charity, as you would wish that they would bear with yours, which are, perhaps, far greater. We cannot be said to love our neighbor if we are unwilling to suffer for him. God has for a long time borne with us, miserable as we

are in his divine sight; why then can we not bear with others?

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#### THE DUTIFUL SON.

IN a regiment of hussars, in Silesia, there was a brave soldier, who was extremely exact in all the duties of his station; but on account of age, and of his gray hairs, he was considered by his general as a blemish to the company in which he served. The general had long endeavored to persuade him to put himself upon the invalid establishment. It must be observed, that to be dismissed as an invalid, in Prussia, is nearly the same thing as to be condemned to starve, since its pensioners are allowed only three half pence per day for their support. It should also be remembered, that, in that country soldiers are enlisted for their whole lives; consequently, none are dismissed the service, but such as labor under incurable diseases, or are extremely old. This is sufficient of itself to justify the extreme horror felt by the Prussian soldier at the idea of being dismissed, however wretched his situation.

The old Hussar constantly refused to leave the company, and the more strenuously, as he was a married man, and his wife was but a little younger than himself. They would also lose the advantage of receiving towards their support, a portion of the pay of their son, an honest stripling, who, according to the regulations of the army, served in the same corps, and messed with his parents. The general, unable to impute the smallest fault to the father, and not daring to dismiss him on his own authority, determined to deprive him of his son, hoping, by this means, either through his grief or poverty, to get rid of him. To this effect, he wrote to the king, that he had in his regiment an excellent young soldier, who was too tall for a hussar, and offered him to his majesty for his regiment of guards, which he said would be a more proper situation for him.

The king accepted his offer, and the young man set out for the capital, leaving his parents in an affliction that was the more severe, as they knew that the regiment of guards was that of which every soldier had the greatest dread,

since, being always under the eye of the king, it was subject to a stricter discipline, and greater exertions than any other regiment. When the soldier arrived, the king wished to see him. Frederick, having slightly examined him, ordered him to put a suit of the uniform of the guards. When the hussar re-entered, in a dress so much handsomer than the one he had before been used to, the king asked him how he liked it. The young man replied, that he should always be pleased with any sort of uniform, if he had but the happiness to please his sovereign, by doing his duty well.

"Very well," said Frederick, "keep these clothes, remain here, do your duty, and I will take care of the rest. Your comrades will tell you what you have to do; but, my good fellow, you must be exact to a minute in your department: to this effect, you must be furnished with a good watch. Go, therefore, to the watchmaker, tell him you are in my service, and he will give you a good silver watch, for which he will ask you fifty crowns. You will want, besides, half a dozen of shirts, some stockings, cravats and pocket handkerchiefs, which will come to about as much more. Go and purchase these articles, and be always exact, faithful and discreet in my service. As to means for your subsistence and sundry expenses, I will allow you ten crowns per month, which will be sufficient to procure all you will want."

The first thought of the young soldier, in the midst of his joy, was directed to his parents: "I have such an abundance of money," said he, "and my father and mother are in the greatest necessity! Is there no means of sending them the forty crowns given me for the watch, and of borrowing that sum of my fellow soldiers, on the condition of repaying them at the rate of five crowns per month? What remains will be quite enough for necessities." He could not resist the idea, and accordingly he borrowed the forty crowns among several of his fellow soldiers. He procured the watch and relieved his parents.

But he was yet ignorant that kings know every thing, and the first law imposed by Frederick on those who served him, was to disclose to him whatever facts they became acquainted with.

The next day he sent for his new recruit, and said to him, "I gave you money to buy a watch, and you sent it

to your parents. You supposed you were doing a noble action, without being conscious that it was a breach of your fidelity to me. It is right and meritorious to assist one's relations when they are indigent, and particularly when they are infirm or old. To do so, is a most sacred duty. But at the same time, we should appropriate to such a purpose, only what is our own. In sending the money I gave you, you disposed of what did not belong to you. This money was not yours, since I gave it you only on condition that you should use it as I directed. It was no more than a deposit in your hands, and you have violated the law imposed on persons who receive a trust. For this time, however, I pardon you, because your fault has arisen from a sentiment both respectable and pure; from a kind feeling; and without once reflecting on the nature of the case, as I have now explained it to you."

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STRONG ATTACHMENT OF SCHOLARS TO THEIR  
MASTERS.

THE virtuous Abbé Sicard, that friend of humanity, and successor of Abbé l'Epée, who died at Paris in December, 1789, was accustomed to give public exhibitions of the talents and improvement of his deaf and dumb pupils. On one of these occasions, which was very numerously attended (as I was informed by an eye witness), a scholar was desired to give a definition of gratitude; the young man, without the least hesitation, chalked upon the exhibition board, in beautiful characters legible to the whole company, these words: *the language of the heart*. No sooner had the Abbé brought his deaf and dumb pupil, Massieu, to conceive an idea of the Divine Being, the Creator and Lord of heaven and earth, than the young man fell with his face on the ground, to pay his first tribute of homage and adoration to the Author of his existence. Something recovered from the awful impression which this first conception of God left upon his mind, he ran immediately to communicate the same to his parents, supposing that the idea was equally new to them as it was to himself. He has since written the history of his life, which he designs to publish. In this work he has given the train of thoughts

that passed in his mind previous to his instruction. Till that period, he says, every abstract of intellectual notion was unknown to him: a further proof, if so evident a position can admit of proof, that no ideas are innate. The following example will show, that these interesting scholars not only knew how to define gratitude, but moreover how to feel its impulse. In those days of horror, the 2d and 3d of September, 1792, the infernal monsters, enemies to every thing good, seized upon the Abbé Sicard, and plunged him into prison. His pupils, quite disconsolate with the loss of their master, flocked to his dungeon, and begged his permission to go and reclaim him at the bar of the assembly. Young Massieu, who was both deaf and dumb, and not less interesting for the quickness of his wit, than for the affection of his heart, beholding his dear master imprisoned like a criminal, gave such lively demonstrations of grief, as to soften the very guards of the prison. He next ran to present the following petition to the national assembly: "Mr. President, they have taken from the deaf and dumb their preceptor, friend and father. They have confined him in a prison, as if he had been a thief, a murderer, or a disturber of the public peace; yet he has not stolen, he has not murdered, nor is he a bad citizen. His whole time is employed in teaching us, in making us appreciate virtue and love our country. He is a good, just, and well-meaning citizen. We are come to implore your justice and his freedom. Restore us our father, for we are his children. He loves us with the affection of a father, and to him we are indebted for all we know: without his exertions we might have lingered out a useless, tedious life, not much removed from that of the brute creation. From the moment we lost him, we have been gloomy and sorrowful; restore him amongst us and we shall again be happy." This letter, brought by Massieu and companions to the bar of the assembly, and read by one of the secretaries, was covered with applauses. A young man by the name of Du Hamel came and joined the deaf and dumb at the bar, and volunteered his services to remain an hostage in prison in lieu of the Abbé Sicard.

For the honor of our own country, which is always foremost in affording every possible relief to suffering humanity, let it not be forgotten that, at the Braidewood academy at an exhibition there the 29th December, 1806, a youth

of thirteen years of age, born deaf, wrote, cyphered and conversed, *viva voce*, before a large company, with the utmost fluency; where the gratitude of the children, their parents, and the company was publicly manifested, for the laudable and successful exertions of the preceptors.

Gratian's affection, expressed in a letter to his preceptor, Ausonius, is worthy of figuring by the side of the above mentioned examples. "As I have been thinking of creating consuls for this year, I invoked the light and assistance of Heaven, as you know is my custom before every undertaking, and as I know it is your wish I should do: duty tells me that I ought to nominate you first consul. Methinks, that God exacts this acknowledgment of me, for the good instructions I have received from you. I therefore take this opportunity of acquitting myself in part of an obligation, which can never be fully acquitted either to our parents, or to our masters." These are the sentiments that mark a generous and exalted mind. In effect, did we consider, as we ought, the very great obligations we have to those who have watched over our mental improvement with a solicitude truly parental, who, as a holy man observes, are inspirited in this their arduous task through respect for the guardian angels of their pupils, the example and command of our Lord, and the will of his heavenly Father, promising the first rewards to such as are attentive, and the worst punishments to such as are negligent in this duty, we should never in our future life forget our great obligations to them. "For what is there," asks the same writer, "more sublime than to form the mind, and teach the young idea how to shoot? He who possesses this talent has a better title to our admiration, respect and esteem, than the first statuary or painter."

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#### REMARKABLE INSTANCE OF FRIENDSHIP.

DAMON and Pythias, of the Pythagorean sect of philosophers, lived in the time of Dionysius, the tyrant of Sicily. Their mutual friendship was so strong, that they were ready to die for one another. One of the two (for it is not known which) being condemned to death by the tyrant, obtained leave to go into his own country, to settle

his affairs, on condition that the other should consent to be imprisoned in his stead, and put to death for him, if he did not return before the day of execution. The attention of every one, and especially of the tyrant himself, was excited to the highest pitch, as every body was curious to see what would be the event of so strange an affair. When the time was almost elapsed, and he who was gone did not appear; the rashness of the other, whose sanguine friendship had put him upon running so seemingly desperate a hazard, was universally blamed. But he still declared that he had not the least shadow of doubt in his mind, of his friend's fidelity. The event showed how well he knew him. He came in due time, and surrendered himself to that fate, which he had no reason to think he should escape, and which he did not desire to escape, by leaving his friend to suffer in his place. Such fidelity softened even the savage heart of Dionysius himself. He pardoned the condemned; he gave the two friends to one another, and begged that they would take himself in for a third.

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#### KINDNESS TO AN OLD SERVANT.

OLD and trusty servants, who, from the interest they take, seem to belong to the family in which they live, are a credit to their masters; so true is the adage: Good masters make good servants; and if they serve their masters with fidelity and affection, they are highly deserving in their turn of every regard and attention. The disabled sailor or soldier, who has supported a good character, quits the service of his sovereign with a pension; and ought not the faithful and disabled servant, who quits his master's service with regret, to retire with a pension, which with his savings may render him comfortable for life? On the other hand, there is something very narrow-minded in a master, who can observe the solicitude of an old servant to please, who can see him executing his orders as favors, rather than duties, who cannot be otherwise than pleased with his attention and good services, yet has not the heart to let the servant see and feel that he is pleased with him, lest it might appear an additional claim upon his bounty.



A young man, possessed of exquisite sentiments of virtue and probity, who was completing his studies at the college of Harcourt at Paris, in the year 1775, discovered in one of his solitary walks a distressed object that appeared to have known better days, but was then quite disfigured with rags and misery. He fancied he had some recollection of the man; he examined him more attentively, and at last recognized in him the features of an old and trusty servant, that had lived many years with his parents. He instantly made up to him with the most lively feelings of interest. He questioned him as to his present situation. "Sir," replied the man, "from the time that I bade adieu to your father's house, I bade adieu to all comfort and happiness. The little money I had realized in his service, I inconsiderately embarked in business. Accidents that I could not foresee nor prevent, reduced me to sickness and beggary, which have brought me to the state you now see, and deprived me of every thing but my integrity, and my attachment to your worthy family." Upon this the young gentleman gave him all the money he had about him, and desired the old servant to come at a fixed hour every day to the college, where he should regularly receive what he could spare of his daily commons. This not being sufficient to support him, to make up the maintenance, he moreover gave him what his parents allowed weekly for his pocket money, reserving only a small part, to raise a sum sufficient to procure him a more decent coat, and thus to enable him to apply with better hopes of success for employment. In this manner he continued to support him during eight months, till he met with a place, encouraging him all the time to hope for better days. It so happened that the servant was hired into a family where the young gentleman's mother occasionally visited. The lady observing one day her old servant, of whom she had heard nothing for some years, waiting at dinner, took the first opportunity to make him a handsome present, and to inquire into his concerns; how his business, which he had entered upon contrary to her advice, came to fail; and where he had lived since that period? Observing by her looks and questions, that she took a lively interest in his story, he finished a long chapter of his misfortunes with a circumstantial detail of the generous sensibility of her son, which till then had been kept so profound a secret as

to escape the knowledge of even the preceptor himself. Were these excellent sentiments more forcibly inculcated both by word and example into the minds of youth, they might live to see their generation freed in great measure from the reproach that bears so heavy on this: "that luxury and ambition have steeled all the softer sentiments of the rich against pity and humanity."

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## ON QUARRELS, INSULTS, ETC.

It is a mark of an evil mind to be of a quarrelsome disposition; because injurious words and quarrels rise from the same evil principle, and are the source of great disorders. They break the bonds of friendship, cause divisions among parents, destroy all the peace of the soul, by introducing hatred and revenge; and often effect the ruin of families. They are like a fire which is easily kindled, but with difficulty extinguished. We but too often see what disgrace and misfortune are occasioned by quarrels and expressions made use of in the heat of dispute.

Quarrels and insults are unbecoming a reasonable being. For what do you quarrel? For mere trifles; for a report which is scarcely credited; for an accidental expression, for a trifling loss. What folly! for so trifling a circumstance to destroy peace, wound charity, kill the soul, and scandalize the brethren! What contentment is there in those, who, for trifles, and oftentimes without knowing why, are grieved, irritated, quarrelsome, and like raging lions?

But after all, can a quarrel, an insult, repair the evil and the injury done to you? What benefit and satisfaction do such scandalous disputes afford you? To fly into a passion and return evil for evil, evidently shows a want of charity, want of sense; this makes bad worse; it is to multiply evil, and highly aggravate a trifling fault. A little silence, or patience on such occasions, would have remedied great evils, and insured peace.

In fine, quarrels are unworthy of a Christian, because a Christian should possess the sentiments of our Lord, who is the God of peace and love, who never complained, never quarrelled, and never did ill to man. The true

Christian, in imitation of his Divine Master, knows not what it is to outrage by his conduct the feelings of those who insult him. "Bless those who persecute you," says the holy Scripture, "bless them, and do them no evil. Never revenge yourself, but let your anger pass and do not permit yourself to be overcome by evil."

O Christians! what will become of you, if you permit yourselves to be hurried away by anger and passion? Are you men? Are you Christians? are you not rather monsters, ferocious and ungovernable beasts? You have a law of mildness and peace, and you destroy yourselves by such heart-rending expressions, and biting satire! Have you forgotten that you are the children of God and members of our Lord.

Be on your guard, young people, against another vice which is very pernicious; such as false and indiscreet reports. "There are persons," it is said in the New Testament, "who are idle, curious, prattlers, who are acquainted with every thing, who report every thing, who tell every thing." Persons of the like dispositions are the pest of society; their honied flattery contains the bitterness of gall. Such tales and reports, although true, if they are made through jealousy, or hatred, to sow discord and excite quarrels, are enormous crimes. "There are six things," says the Wise Man, "which God hates; but there is a seventh which he detests; it is he who sows discord among his brethren and friends." "Flatterers and those who give rise to quarrels," says the Wise Man again, are cursed of God, because they trouble those who are in peace."

It belongs only to wicked tongues and evil hearts to sow divisions among men. Our Lord assures us, *that peacemakers are the children of God*. If the souls of peacemakers, that is, those who entertain peace and friendship among men, are the children of God, *we must conclude that they who violate this peace are the children of Satan*.

Avoid those persons, who, by their flattering speeches and evil reports, would feign teach you those things which you ought not to know; believe them not. If you yourself have either imprudently, or maliciously caused coolness or enmity between others, you are obliged to prevent the consequence, and, if possible, to reconcile those whom you set at variance.

Reproaches are another snare used by Satan, and against which we ought to be ever on our guard: there are three species of this vice. The first is, to reproach a person with his natural defects, his deformity, the low rank of his family, the fault of his parents and ancestors; this is a true mark of an uncharitable soul, of a low and uneducated mind. Second, to reproach a person for the services done him, is a mark of ignorance and a total unacquaintance with the first principles of politeness. Third, to reproach an individual with the faults and crimes he may have committed, may be sometimes proper, and at other times bad. If you have a right to reprimand, and you correct the faults with prudence, and for correction, it is then an act of charity; but if your reproach is made through spite, or anger, through revenge or ill-will, then it is a sin; and sometimes a very grievous one. If you reproach a person for grievous faults, in the presence too, of persons who were ignorant of them, you then commit an outrage, and a shameful crime; and you are obliged in this case, before those persons, to repair the horrible injury.

Finally, raileries are another dangerous rock. There are playful and quizzical minds, who turn all they see into ridicule and raillery. Such jesters have but few friends, because their frequent jeering is destructive to friendship.

Every species of raillery, however, is not sinful. Raillery, which is told for a good end, by the way of advice and for charitable correction, or to excite innocent mirth in good company, and which is neither injurious nor hurtful to a sensible mind, is not a sin. But if the raillery is severe and frequent, if it has a dangerous tendency, if it causes the person, who is the subject of it, to blush, it is a sin; and if it disturbs his peace and trespasses considerably on charity, it is highly criminal. To ridicule holy things, the ceremonies of the Church, the maxims of religion, and its Mysteries, is impious and sacrilegious.

To reduce to practice whatever has been said in this chapter, remember, young people, the following advice. If you have had the misfortune to quarrel, if you have spoken injuriously to your neighbor, or made any severe reproach, or any malicious raillery which wounded charity, or destroyed friendship, go and be reconciled to him. Never forget the maxim of the Gospel, that you ought not to present an offering to God, so long as you know that

your neighbor has resentment against you, and especially if the fault be yours. Of course, you ought not to present yourself at the altar, to receive your Savior, so long as by your fault your brother has any thing against you. *Go first*, says our Lord, *reconcile yourself with your brother*; and speak to him in a conciliatory manner with mildness, friendship and humility.

The second advice that I have laid down to prevent all those disorders, is, never to speak, while in passion, anger, or without due reflection. Never answer in anger him who insults you. *A mild word*, says the Wise Man, *destroys anger*, and pacifies a foe. Finally, be prudent in conversation, and remember that to whomsoever you speak, you are not to express all you think, nor utter all you know. Do not readily give credit to evil reports, nor mention them to others. *Place a lock upon your lips*, says the Wise Man, *and let the fear of God possess the key*.

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#### A REMEDY AGAINST A BAD TONGUE.

DREXELIUS, in his ascetic works, full of unction and interesting details, tells us of a lady of rank, who met with a severe trial in a dissolute and extravagant husband. He always returned home very late at night, sometimes from his carousing parties, at other times from the gaming tables. The foolish and insolent questions of the husband, with the sharp and severe repartees of the wife, were sure to raise a storm, which occasionally proceeded beyond abusive words and mutual recrimination. Under this distress, the lady applied to a wise and discreet friend, for his advice how to proceed. He listened with great patience and seeming interest, whilst the lady was unfolding her tale of sorrows; and then, with the greatest *sang froid* imaginable, said: "Is this my good lady your only subject of complaint? Take courage: I possess a specific of such astonishing efficacy, that, if you will only use it three or four times, according to my directions, it will soften down the asperity of your partner's temper, and secure to you the enjoyment of a quiet and even mind." Upon this, he flew to his cupboard, and brought down a

small vial of a transparent liquor, very closely corked. "Preserve this precious water," says he, "with as much care as you would your eyes. When your husband is returning home, before the door be opened to him, take a little of this valuable liquid in your mouth. Be sure not to swallow it, it will do you harm; and do not spit it out; in that case it will do you no good. But, as long as the paroxysm continues, keep it shut in your mouth, and you will see the effect." The lady returned with the vial, determined upon making the experiment, and giving it a fair trial, by following the prescription to the letter. The first night she thought she found some benefit by it; but the second and the third nights, she could speak more positively to its efficacy, as it made her husband no longer so very terrible. Enraptured with the discovery, she returned to her benefactor, to thank him for his kindness. "But pray tell me, sir, where this miraculous water can be purchased: if money can procure it, I assure you, I will never be without it." "This water so celebrated, madam, so very efficacious, is what I took myself from the spring. Its efficacy consists in obliging you to remain silent; and it was your silence alone that calmed and pacified your infuriate husband."

A silent tongue the fiercest passion tames,  
As added water overcomes the flames.

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## DUELLING.

A very tragical event took place early in the seventeenth century, occasioned by what is improperly called an affair of honor. Two young French noblemen, bosom friends, who held commission in a regiment of cavalry, discussing one day after dinner a point of no great moment, one of the parties during the height of the argument, being off his guard, made use of an expression that was judged by the company present as an unpardonable reflection. No accommodation, no apology, could be admitted. Thus were these young men, against the law of God, and in defiance of the laws of their country, and the dictates of their own conscience, compelled, as it were, to sacrifice every other consideration to etiquette, or a

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false sense of honor. When the preliminaries were adjusted, the parties took their stand, and both fired at the same precise moment, when, horrid to relate, both fell! The officer who gave the challenge, was shot through the heart, and expired without a groan: the other was dreadfully wounded, but not mortally. The sight of his adversary, joined to the extremity of his own pain, deprived the survivor for a time of his senses. In this state of delirium, he was heard to say: I see hell! I see the devils ready to devour me! I hear my adversary calling down imprecations on his murderer! As soon as he became collected, he made use of the little strength that remained to raise himself on his knees, and in that posture he made a vow to God, that no consideration whatever should evermore compel him to trample under foot the laws of God, religion and conscience. Such was his remorse, that he gave himself up into the hands of justice; but, it being satisfactorily proved that he had not been the aggressor, he was honorably acquitted. This lenient sentence no ways pacified his wounded conscience. Accompanied by a fellow officer, who had been privy to the whole affair, he quitted the army, went and buried himself in a frightful solitude, and there he continued a rigid course of penance the remainder of his life.

How partial and unjust must be this barbarous gothic mode of terminating disputes! a mode, which, as it has no foundation in reason, never received the least sanction from any wise or polished nation of antiquity; but which has descended to us from the ferocious barbarity of the Goths and Vandals; a mode in which the innocent and aggrieved person is more likely to become the fatal victim, as a mild and peaceable man is less inclined to acquire or exert a murderer's skill, the effect of which he so cordially abhors. How much more noble and courageous is the conduct of the intrepid Count Louis of Sales. Though this spirited officer was frequently challenged, he always had the courage to decline it. To one he replied, that he would never go to a place of appointment, but that he should ever continue to go his own way, ready to do his duty as a Christian and a gentleman. He afterwards had a scruple, thinking that this refusal was not sufficiently marked. When another person was highly indignant at his freedom for reproaching him as he uttered

a blasphemy, and sent a confidential person to carry a challenge, the Count replied: I found fault with the person that sent you, because he offended God by his impious language; it ill becomes me to offend him by a maxim of false honor, which is a crime as well as swearing. My only apprehension is to displease God, who will always enable me to defend myself, if unjustly attacked. *See his life, written by Buffier; a true model of piety for the secular state.*

Among the many enterprises of Louis XIV, his attempt to abolish this ruinous practice by a variety of useful regulations, called the laws of honor, are deserving not only of our admiration, but of our imitation. This code of laws concerning satisfactions and reparations of honor, was drawn up by the *maréchals* of France, who, at the order of their sovereign, met together for the purpose. It consisted at first of nineteen regulations, which were afterwards confirmed, enlarged, and signed by the great *maréchals* of France, and dated August, 1653.

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## AWKWARDNESS IN COMPANY.

WHEN an awkward fellow first comes into a room, he attempts to bow, and his sword, if he wears one, gets between his legs, and nearly throws him down. Confused and ashamed, he stumbles to the upper end of the room, and seats himself in the very place where he should not. He there begins playing with his hat, which he presently drops; and recovering his hat, he lets fall his cane; and in picking up his cane, down goes his hat again. Thus, 'tis a considerable time before he is adjusted.

When his tea or coffee is handed to him, he spreads his handkerchief upon his knees, scalds his mouth, drops either the cup or saucer, and spills the tea or coffee in his lap. At dinner, he seats himself upon the edge of the chair, at so great a distance from the table, that he frequently drops the meat between his plate and his mouth; he holds his knife, fork and spoon differently from other people; eats with his knife to the manifest danger of his mouth; and picks his teeth with his fork.

If he is to carve, he cannot hit the joint; but in labor-



ing to cut through the bone, splashes the sauce over every body's clothes. He generally daubs himself all over; his elbows are in the next person's plate; and he is up to the knuckles in soup and grease. If he drinks, 'tis with his mouth full, interrupting the whole company with "To your good health, sir," and "My service to you:" Perhaps coughs in his glass, and besprinkles the whole table.

He addresses the company by improper titles, as, *Sir*, for *My Lord*; mistakes one name for another; and tells you of Mr. Whatd'yecallhim, or You know who: Mrs. Thingum, What's her name, or Howd'ye call her. He begins a story, but not being able to finish it, breaks off in the middle, with—"I've forgot the rest."

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#### THE ABSENT MAN.

MENACLES comes down in the morning; opens his door to go out; but shuts it again, because he perceives he has his night-cap on; and examining himself further, finds that he is but half shaved, that he has stuck his sword on his right side, that his stockings are about his heels, and that his shirt is over his breeches.

When he is dressed, he goes to court; comes into the drawing room; and, walking upright under a branch of candlesticks, his wig is caught up by one of them, and hangs dangling in the air. All the courtiers fall a laughing; but Menacles laughs louder than any of them, and looks about for the person that is the jest of the company. Coming down to the court gate, he finds a coach; which taking for his own, he whips into it; and the coachman drives off, not doubting but he carries his master. As soon as he stops, Menacles throws himself out of the coach, crosses the court, ascends the stair-case, and runs through all the chambers with the greatest familiarity, reposes himself on a couch, and fancies himself at home. The master of the house at last comes in. Menacles rises to receive him, and desires him to sit down. He talks, muses, and then talks again. The gentleman of the house is tired and amazed. Menacles is no less so; but is every moment in hopes that his impertinent guest will at last end his tedious visit. Night comes on, when Menacles is hardly convinced.

When he is playing at back-gammon, he calls for a full glass of wine and water. It is his turn to throw. He has the box in one hand, and his glass in the other; and, being extremely dry, and unwilling to lose time, he swallows down both the dice, and at the same time throws his wine into the tables. He writes a letter, and flings the sand into the ink-bottle. He writes a second, and mistakes the superscription. A nobleman receives one of them, and upon opening it reads as follows:—"I would have you, honest Jack, immediately upon the receipt of this, take in hay enough to serve the winter." His farmer receives the other, and is amazed to see in it, "My lord, I received your Grace's commands."

If he is at an entertainment, you may see the pieces of bread continually multiplying round his plate; 'tis true the company want it as well as their knives and forks, which Menacles does not let them keep long. Sometimes, in a morning he puts his whole family in a hurry, and at last goes out, without being able to stay for his coach or breakfast; and for that day, you may see him in every part of the town, except in the very place where he appointed to be upon business of importance.

You would often take him for every thing that he is not. For a fellow quite stupid, for he hears nothing; for a fool, for he talks to himself, and has a hundred grimaces and motions with his head, which are altogether involuntary; for a proud man, for he looks full upon you, and takes no notice of your saluting him. The truth of it is, his eyes are open, but he makes no use of them, and neither sees you, nor any man, nor any thing else. He came once from his country house, and his own footmen undertook to rob him, and succeeded. They held a flambeau to his throat, and bid him deliver his purse. He did so; and coming home told his friends he had been robbed. They desired to know the particulars.—"Ask my servants," said Menacles, "for they were with me."

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JUST AS YOU PLEASE, OR THE INCURIOUS.

A VIRTUOSO had a mind to see  
One that would never discontented be,

But in a careless way to all agree.  
He had a servant much of Æsop's kind,  
Of personage uncouth, but sprightly mind;  
"Humpus," says he, "I order that you find  
Out such a man, with such a character,  
As in this paper now I give you here;  
Or I will lug your ears, or crack your pate,  
Or rather you shall meet with a worse fate;  
For I will break your back, and set you straight.  
Bring him to dinner."—Humpus soon withdrew,—  
Was safe, as having such a one in view  
At Covent Garden dial, whom he found  
Sitting with thoughtless air, and look profound—  
Who, solitary, gaping without care,  
Seemed to say, "Who is't? wilt go any where!"

Says Humpus, "Sir, my master bade me pray  
Your company to dine with him to-day."

He snuffs; then follows; up the stairs he goes,  
Never pulls off his hat, nor cleans his shoes,  
But, looking round him, saw a handsome room,  
And did not much repent that he was come;  
Close to the fire he draws an elbow chair,  
And, lolling easy, doth for sleep prepare.  
In comes the family, but he sits still;  
Thinks, "Let them take the other chairs that will!"

The master thus accosts him, "Sir, you're wet,  
Pray, have a cushion underneath your feet."  
Thinks he, "If I do spoil it, need I care?  
I see he has eleven more to spare,"

Dinner's brought up; the wife is bid retreat,  
And at the upper end must be his seat.  
"This is not very usual," thinks the clown:  
"But is not all the family his own?  
And why should I, for contradiction sake,  
Lose a good dinner which he bids me take?  
If from his table she discarded be,  
What need I care? there's then the more for me."

After a while, the daughter's bid to stand,  
And bring whatsoever he'll command.  
Thinks he, "The better from the fairer hand!"

Young master next must rise to fill him wine,  
And starve himself to see the booby dine.

He does. The father asks, "What have you there?  
How dare you give a stranger vinegar?"  
"Sir, 'twas champagne I gave him."—"Sir, indeed!  
Take him and scourge him till the rascal bleed;  
Don't spare him for his tears or age: I'll try  
If cat-o'-nine-tails can excuse a lie."

Thinks the clown, "That 'twas wine, I do believe;  
But such young rogues are aptest to deceive:  
He's none of mine, but his own flesh and blood,  
And how know I but 't may be for his good."

When the dessert came on, and jellies brought,  
Then was the dismal scene of finding fault:  
They were such hideous, filthy, poisonous stuff,  
Could not be railed at, nor revenged enough.  
Humpus was asked who made them. Trembling he  
Said, "Sir, it was my lady gave them me."  
"No more such poison shall she ever give,  
I'll burn the witch; 't a'n't fitting she should live:  
Set faggots in the court. I'll make her fry;  
And pray, good sir, may't please you to be by?"  
Then smiling, says the clown, "Upon my life,  
A pretty fancy this, to burn one's wife!  
But since I find 'tis really your design,  
Pray let me just step home, and fetch you mine!"

## MANNER OF EATING AMONG THE ANCIENTS.

IN ancient times, it was the custom, among the patriarchs and others, frequently to take their meals out of doors. We meet with many instances of this in the gospels, and it is usual among eastern nations at the present day. The regular meals were, dinner a little before noon, and supper in the evening. The latter was the principal meal. The feast of the passover was in the evening.

The Hebrews did not eat with the neighboring nations: we are not told in the Bible when they began to separate themselves in this manner; but it was their custom in Joseph's time, although in that instance it appears to have arisen from objections on the part of the Egyptians. The Jews, in our Savior's time, did not eat with the Samaritans, and they objected to our Lord's eating with publicans and

sinner. This custom was so strictly observed, that when the Lord was about to extend his church to the Gentiles, he sent an especial vision to St. Peter, to show that it might be discontinued. Peter was blamed by the other apostles for eating with Cornelius, and from several passages in the epistles, we find that the early Christians abstained from meat offered unto idols. As these sacrifices were offered at all solemn feasts, and on many occasions of less importance, they were thereby separated from eating with the heathens in general.

It was usual in ancient times, and is still the custom in China, Persia, and many other countries, for one or more of the guests, to have a little table or tray placed on the floor, upon which dishes are set separately for them. In India, many persons never eat out of the same dish as others, believing that it would be sinful to do so, and thinking that their dishes, &c. are polluted and spoiled if touched by persons of another religion. If so touched, they break them, as the Jews were to break their earthen vessels when touched by an unclean animal. This assists in explaining the apostle's words: "Touch not, taste not, handle not." Dr. Clark found similar customs among the Turks. He was, one night, entertained very kindly by a Turk and his family; after leaving the place, the next morning, Dr. C. returned for a book he had left behind, when he found his kind host and all the family employed in breaking and throwing away the earthen-ware plates and dishes, from which his guests had eaten, and purifying the other utensils and articles of furniture by passing them through fire and water.

It is the custom in the Heathen countries of the east, when there is more than one wife, for each to be separate, as much as the master of the family can afford. When entertaining strangers, as well as in eating and drinking in general, there appears to have ever been great plenty, but not much care or delicacy in preparing the provision. It was deemed a mark of favor to send the guests a great deal of any dish; thus the mess or portion which Joseph sent to Benjamin was five times greater than was sent to any other of his brethren. It was an honor to receive any portion from the table of the master of the feast, if he is a great man. A modern traveller, who dined in the presence of an eastern king, describes his majesty as tearing a handful of

meat from a quarter of lamb, which stood before him, and sending it to his guest as a mark of honor. This custom also prevails in China. Van Braam, the Dutch ambassador, relates that some bones of mutton, with half the meat gnawed off, were sent to him from the table of the emperor, and he was told it was a great honor! Knives and forks have never been used in the east as among us.

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## A SCENE AMONG THE INDIANS.

THE following description is from a work entitled, "Adventures on the Columbia River, &c. by Ross Cox." It furnishes a forcible example of the effects of intoxication. The author states that the fur Company employs in its service the Iroquois, the Nipisings, and others of the native tribes of Canada. These Indians have been all nearly reclaimed from their original state of barbarism, and now profess the Christian religion. They engage for limited periods in the Company's service as canoe-men and hunters, but on lower terms than are usually allowed to the French Canadians. They are strong, able-bodied men, good hunters, and well acquainted with the management of canoes. They are immoderately attached to the use of ardent spirits; are rather quarrelsome, revengeful, and sometimes insubordinate; and during their periods of intoxication, the utmost prudence and firmness are necessary to check their ferocious propensities, and confine them within proper bounds. They are generally employed on the east side of the mountains, but we had a few of them on the Columbia. One, named George Teewhattahownie, was a powerful man about six feet high. On one occasion, during our voyage to the sea, we had a stiff breeze, and George, who was foreman of my canoe, kept up a heavy press of sail. I repeatedly requested him to take in a reef, and pointed out the danger to which we were exposed in the event of an accident. He appeared to pay no attention to my request, and I was at length obliged to use peremptory and threatening language, which produced a forced and sulky obedience. A few days after our arrival at Fort George, he came into my room in a state of intoxication, and ungovernable rage, with a vessel

containing rum in his left hand, and in his right his hunting-knife; in short, his whole appearance was wild and savage, and I at once guessed his visit was not of a friendly nature. His opening speech realized my suspicions.

"Cox, you toad, prepare for death! you abused me, and I must have my revenge."

"You're not sober, George; go sleep awhile, and we'll talk on this subject to-morrow."

"No; you insulted me before the men, and I must have satisfaction; but as you're a young man, I will now only take one of your ears."

I became a little easy on finding he had lowered his demands; but as I had an equal affection for both lugs, and as 'the prejudice ran in favor of two,' I had no wish, like Jack Absolute, to affect singularity in that respect. After some further parley, and finding he was determined to try his knife on my auricular cartilages, I told him to retire, or I should be obliged to order him into confinement. "Ha! crapaud!" said he, "do you threaten Tee-whattahownie?" and at the same instant he rushed on me like a grisly bear. I was now forced to draw my dagger in self-defence, and in parrying off his thrust gave him a severe wound across the fingers of the right hand. He dropped the knife, but instantly seized it with the left hand, and at the same time attempted to catch me, which I avoided by running under his arm, and as he turned was compelled to give him a severe cut, which nearly laid open one side of his head. He now became quite furious, roared like a buffalo, and with the blood streaming down his face, appeared more like a demon than a human being. I thought to fly, but in the attempt, he seized the skirt of my coat, and I was obliged once more to give him another wound across the left hand, which obliged him to drop the knife; a desperate struggle then followed for the dagger, which, from his great strength, he must have wrested from me, had not the noise occasioned by his bellowing, and my cries for assistance, brought Mr. Montour and some of the men into the room. With much difficulty they succeeded in binding him hand and foot, and lodging him in the guard-room. He tore off the dressings that were applied to his wounds, refused every assistance, and the greater part of the night was spent in wild yells and ferocious threats against me. Nature at last became exhaust-

ed, and he fell asleep, in which state his wounds were dressed. None of them were dangerous. Between the loss of blood and a long fast, he became quite cool on the following day, and when told of what had occurred he could scarcely believe it, cursed the rum as the cause, and made a solemn promise never again to drink to intoxication. At the end of a couple of days, I interceded and had him liberated. He appeared most grateful, acknowledged that he deserved what he got, expressed his surprise that I did not kill him, and declared if he ever heard a man say a bad word of me, for wounding him, he would knock him down. I believe his regret was sincere, and from that period until the following year, when I quitted the Columbia, I never saw him in a state of inebriety."

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## GREAT WALL OF CHINA.

THIS stupendous wall, which extends across the northern boundary of the Chinese empire, is one of the greatest master-pieces of industry, genius and perseverance. It is conducted over the summits of high mountains, several of which have an elevation of not less than 5,225 feet (nearly a mile), across deep valleys, and over wide rivers, by means of arches. In many parts it is doubled or trebled, to command important passes; and, at the distance of nearly every hundred yards, is a tower of massive bastion. Its extent is computed at fifteen thousand miles; but in some parts, where less danger is apprehended, it is not equally strong or complete, and, towards the northwest, consists merely of a strong rampart of earth. Near Koopekoo, it is twenty-five feet in height, and at the top, about fifteen feet thick: some of the towers, which are square, are forty-eight feet high, and about forty feet wide. The stone employed in the foundations, angles, &c., is a strong grey granite; but the materials, for the greater part, consist of bluish bricks, and the mortar is remarkably pure and white. It was built, according to Du Halde, by the emperor Chien-Chu-Toang, about two hundred and twenty-one years before Christ. Although it has been built upwards of two thousand years, it yet remains quite firm and compact.



## THE BEDOUINS.

THE Bedouin Arabs, in general, are small, meagre and tawney; more so, however, in the heart of the desert than on the frontiers of the cultivated country; but they are always of a darker hue than the neighboring peasants. They also differ among themselves in the same camp; and an author remarks, that the shaiks, that is, the rich, and their attendants, are always taller and more corpulent than the common class. He saw some of them above five feet and six inches high; though in general they do not (he says) exceed five feet two inches high. This difference can only be attributed to their food, with which the former are supplied more abundantly than the latter: and the effects of this are equally evident in the Arabian and Turkmen camels; for these latter, dwelling in countries rich in forage, are become a species more robust and fleshy than the former. It may likewise be affirmed, that the lower class of Bedouins live in a state of habitual wretchedness and famine. It will appear almost incredible to us, but it is an undoubted fact, that the quantity of food usually consumed by the greatest part of them does not exceed six ounces a day. This abstinence is most remarkable among the tribes of the Najd and the Hedjaz. Six or seven dates soaked in melted butter, a little sweet milk or curds, serve a man a whole day; and he esteems himself happy, when he can add a small quantity of coarse flour, or a little ball of rice. Meat is reserved for the greatest festivals; and they never kill a kid but for a marriage or a funeral. A few wealthy and generous shaiks alone can kill young camels, and eat baked rice with their victuals. In times of dearth, the vulgar, always half famished, do not disdain the most wretched kinds of food; and eat locusts, rats, lizards and serpents, broiled on briars. Hence are they such plunderers of the cultivated lands and robbers on the high roads: hence also their delicate constitution, and their diminutive and meagre bodies, which are rather active and vigorous. It may be worth while to remark, that their perspiration is extremely small; and their blood is so destitute of serosity that nothing but the greatest heat can preserve its fluidity. This, however, does not prevent them from being tolerably healthy

in other respects; for maladies are less frequent among them than among the inhabitants of the cultivated country.

The Bedouin Arabs are divided into tribes, which constitute so many distinct nations. Each of these tribes appropriates to itself a tract of land forming its domain; in this they do not differ from cultivating nations, except that their territory requires a greater extent, in order to furnish subsistence for their herds throughout the year. Each tribe is collected in one or more camps, which are dispersed through the country, and which make a successive progress over the whole, in proportion as it is exhausted by the cattle; hence, it is, that within a great extent, a few spots only are inhabited, which vary from one day to another; but as the entire space is necessary for the annual subsistence of the tribe, whoever encroaches on it is deemed a violator of property; this is with them the law of nations. If, therefore, a tribe, or any of its subjects, enter upon a foreign territory, they are treated as enemies and robbers, and a war breaks out. Now, as all the tribes have affinities with each other by alliances of blood or conventions, leagues are formed, which render these wars more or less general. The manner of proceeding on such occasions is very simple. The offence made known, they mount their horses and seek the enemy; when they meet, they enter into a parley, and the matter is frequently made up; if not, they attack either in small bodies, or man to man. They encounter each other at full speed with fixed lances, which they sometimes dart, notwithstanding their length, at the flying enemy: the victory is rarely contested; it is decided by the first shock. Night generally favors their escape from the conqueror. The tribe which has lost the battle, strikes its tents, removes to a distance by forced marches, and seeks an asylum among its allies. The enemy, satisfied with their success, drive their herds farther on, and the fugitives soon after return to their former situation. But the slaughter made on these engagements frequently sows the seeds of hatred which perpetuate these dissensions. The interest of the common safety has for ages established a law among them, which decrees that the blood of every man who is slain, must be avenged by that of his murderer. This vengeance is called *Tar*, or retaliation; and the right of exacting it devolves on the nearest kin to the deceased. So nice are the Arabs on this

point of honor, that if any one neglects to seek his retaliation he is disgraced for ever. He therefore watches every opportunity of revenge; if his enemy perishes from any other cause, still he is not satisfied, and his vengeance is directed against the nearest relation. These animosities are transmitted as an inheritance from father to children, and never cease but by the extinction of one of the families, unless they agree to sacrifice the criminal, or *purchase the blood* for a stated price, in money or in flocks. Without this satisfaction, there is neither peace nor truce, nor alliances between them, nor sometimes even between whole tribes: "*There is blood between us,*" say they on every occasion; and this expression is an insurmountable barrier. Such accidents being necessarily numerous in a long course of time, the greater part of the tribes have ancient quarrels, and live in a habitual state of war; which, added to their way of life, renders the Bedouins a military people, though they have made no great progress in war as an art.

Their camps are formed in a kind of irregular circle, composed of a single row of tents, with greater or less intervals. These tents, made of goat or camel's hair, are black or brown, in which they differ from those of the Turkmen, which are white. They are stretched on three or four pickets, only five or six feet high, which gives them a very flat appearance; at a distance, one of these camps seems only like a number of black spots; but the piercing eye of the Bedouin is not to be deceived. Each tent inhabited by a family is divided by a curtain into two apartments, one of which is appropriated to the women. The empty space within the large circle serves to fold their cattle every evening. They never have any intrenchments; their only advanced guards and patrols are dogs; their horses remain saddled and ready to mount on the first alarm; but, as there is neither order or regularity, these camps, always easy to surprise, afford no defence in case of an attack; accidents, therefore, very frequently happen, and cattle are carried off every day: a species of marauding war, in which the Arabs are very experienced.

The tribes which live in the vicinity of the Turks are more accustomed to attacks and alarms; for these strangers, arrogating to themselves, in right of conquest, the property of the whole country, treat the Arabs as rebel

vassals, or as turbulent and dangerous enemies. On this principle, they never cease to wage secret or open war against them. Sometimes they contest with them a territory which they had let them, and at others demand a tribute which they never agreed to pay. Should a family of shaiks be divided by interest or ambition, they alternately succor each party, and conclude by the destruction of both. Frequently, too, they poison or assassinate those chiefs, whose courage or abilities they dread, though they should even be their allies. The Arabs, on their side, regarding the Turks as usurpers and treacherous enemies, watch every opportunity to do them injury. Unfortunately, their vengeance, falls oftener on the innocent than the guilty. The harmless peasant generally suffers for the offences of the soldier. On the slightest alarm, the Arabs cut their harvests, carry off their flocks, and intercept their communication and commerce. The peasants call them thieves, and with reason; but the Bedouins claim the right of war, and perhaps they also are not in the wrong. However this may be, these depredations occasion a misunderstanding between the Bedouins and the inhabitants of the cultivated country, which renders them mutual enemies.

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#### THE KOORDS.

THE habits of the Koords are those of other pastoral tribes in Asia. The mountains afford food for their flocks, in which their wealth mainly consists, and a secure abode for themselves and their families. They descend to the plains in early spring to cultivate the land, and in summer to reap the harvest. The products of the soil are various; the valleys are highly fruitful, and besides grain of various sorts, yield large crops of flax, cotton, tobacco, and manna, which is here the substitute for sugar.

But the grand distinguishing characteristic of the Koords, is their inordinate and determined spirit of plunder. With them plundering is a natural occupation; and every unhappy stranger whom chance or curiosity throws in their way, they regard as their lawful prey. Should the unfortunate being happen to be poor and rag-

ged, he is severely beaten for not having brought sufficient property to make him worth robbing. They are not only daring robbers but skilful thieves; and their boldness is solely equalled by their address. Sir J. Malcolm, on his mission to the court of Persia in 1810, had scarcely set foot on their territory, when he was attacked, in spite of his imposing appearance, and his numerous attendants. Captain Keppel was closely watched for several miles, and narrowly escaped a similar visitation. Mr. Buckingham was less fortunate; a contribution of twenty-five hundred piastres was levied on the caravan with which he journeyed before it was allowed to proceed.

The authority of the chiefs of Koordistan is exercised with mildness, and obeyed with cheerfulness. Its enforcement is, in all cases, attended by an extreme regard to the national customs and prejudices. A remarkable instance of this occurred when Sir John Malcolm visited Persia in 1810. "I was encamped," he says, "at a village called Zagha, situated within twenty-five miles of Sennah, the capital of Ardelan. The officer who attended as *mehmandar*, or entertainer to the mission, on the part of the Waly, informed me, that a man of the tribe of Soor-soor (some families of which were encamped within a mile), had the day before murdered his father. 'He will, of course, be put to death,' I observed. 'I do not think he will,' said the Mehmandar; 'he is himself heir, and there is no one to demand his blood.' 'Will not the prince of the country take care that this parricide does not escape?' 'The Waly,' he coolly replied, 'cannot interfere in a case like this, unless appealed to; and, after all,' said he, 'if the affair be agitated, the murder will be compounded. Among Koords, who are always at war,' he added, 'the life of an active young man is much too valuable to be taken away on account of a dead old one!'" and thus the horrid deed escaped the severity of the law, on account of the prejudices of the nation.

There are several cities in Koordistan, but the military tribes of that country seldom congregate in large encampments. The prince of Ardelan lives in great luxury and splendor in his capital, whose inhabitants appear mostly to enjoy affluence. Their condition presents a striking contrast with that of the neighboring rude population, who glory in their wild freedom; and while they rejoice in the

state and magnificence of the prince and chiefs to whom they owe hereditary allegiance, look down with pity and contempt on the less warlike, but more civilized community, by whom their rulers are immediately surrounded. Knowledge they have ever despised, and religion is scarcely known among them. They profess, indeed, the faith of Mahomet, but are, in general, as regardless of its substance as of its ceremonies. Sir John Malcolm found forty families of Nestorian Christians residing in Sennah, the heads of which, with their pastor, visited him. "There were," says the author of the *Sketches of Persia*, "many of the same sect, the good priest informed us, in Koordistan, who had resided there ever since its separation from the Greek Church, a period of thirteen centuries; as for himself and his little flock, they had a small church at Sennah, and were, as their fathers had been, not only tolerated, but protected by the princes of Ardelan."

The costume of the Koords is picturesque in the extreme. The lively and varied colors of their dresses, composed of cloth, silks and velvets, far exceed the Persian cottons and sheep-skins. Their persons are equally striking, especially in the countenance, which has an originality and ferociousness of air quite characteristic.

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#### LAPLAND SKATE RUNNERS.

THE Laplanders are a quiet, good sort of people. As they never steal, locks and bolts are not known among them. You may leave any thing in the open air, safely. They are not quarrelsome, and though the men carry knives in their belts, they never stab each other. I observed, however, that several of them understood kicking and pulling hair tolerably well.

The Laplanders do not make brave soldiers, but they bear the cold, heat, hunger and fatigue, with great patience. They are seldom troubled with any disease but rheumatism, or something of that kind. For any pain in the limb, they put on fire, and raise a blister. For all the other complaints, they drink brandy and pepper, or brandy and gunpowder. This is a terrible dose, to be sure; but it always cures them, they say. They never take

cold. Blindness is common among them, owing, perhaps, to the glare of the snow, or their smoky tents.

Drunkenness is their chief fault. I knew one family to drink a barrel of brandy in four months. They buy it of the merchants. If a Laplander earns twenty dollars by fishing, he will perhaps buy a few dollars worth of cloth, and drink out the rest during the week. These people never refuse brandy. I had some with me, that was very strong; they made wry faces at drinking it, but always wanted more.

By the 10th of October, the country is covered with snow. At this season the bears are troublesome. They come out from their lurking places, and if they can find a horse or a cow, they kill and drag it to some den or cavern, and live upon it during the winter. The Laplanders use the rifle in hunting bears. Their powder is coarse; and the bullet is no bigger than a pea. The hunter must get pretty near his game, therefore; which makes it dangerous work to pursue these animals. Of course, a Laplander is proud of killing one. The people say, the bear has ten men's strength, and twelve men's sense; and they think it understands their speech. I once knew a Laplander to chase a bear to shoot at him; his rifle missed fire. The bear turned round, and was about to spring upon the man. "You ought to be ashamed, you great rascal," said the hunter, "to bite a man with a poor rifle." Whether the bear thought this remark reasonable, or was frightened, you may judge yourself; but he ran away, and gave the hunter no more alarm.

As soon as the snow comes, and the surface is glazed and hard with a few days' cold, the Laplander puts on his snow-skates. These are made of wood, and are very narrow, but seven feet long, or more. They travel upon them with such speed, over mountains and rivers, and through the woods, night and day, that in old ignorant times, travellers took them for goblins. They chase the reindeer with them; and in deep snow, where the deer breaks through with his sharp hoofs, they often overtake him. They will go fifty miles in a day. They find it rather hard work to climb mountains on their skates; but coming down is easy enough. They place themselves in a crouching posture, with their knees bent, and body inclined backward, holding only a staff.

## TRAITS OF INDIAN CHARACTER.

THERE is something, says the celebrated Washington Irving, in the character and habits of the North American savage, taken in connexion with the scenery over which he is accustomed to range, its vast lakes, boundless forests, majestic rivers, and trackless plains, that is, to my mind, wonderfully striking and sublime. He is formed for the wilderness, as the Arab is for the desert. His nature is stern, simple and enduring; fitted to grapple with difficulties and to support privations.

There seems but little soil in his heart for the growth of the kindly virtues; and yet, if we would but take the trouble to penetrate through that proud stoicism and habitual taciturnity which lock up his character from casual observation, we should find him linked to his fellow man of civilized life by more of those sympathies and affections than are usually ascribed to him.

It was the lot of the unfortunate aborigines of America, in the early periods of colonization, to be doubly wronged by the white men. They have been dispossessed of their hereditary possessions by mercenary and frequently wanton warfare; and their characters have been traduced by bigoted and interested writers.

The colonist has often treated them like beasts of the forest; and the author has endeavored to justify him in his outrages. The former found it easier to exterminate than to civilize; the latter, to vilify than to discriminate. The appellations of savage and pagan, were deemed sufficient to sanction the hostilities of both; and thus the poor wanderers of the forest were persecuted and defamed, not because they were guilty, but because they were ignorant.

The rights of the savage have seldom been properly appreciated or respected by the white man. In peace, he has too often been the dupe of artful traffic; in war, he has been regarded as a ferocious animal, whose life or death was a question of mere precaution and convenience. Man is cruelly wasteful of life when his own safety is endangered, and he is sheltered by impunity; and little mercy is to be expected from him when he feels the sting of the reptile, and is conscious of the power to destroy.

The same prejudices which were indulged thus early,



exist, in common circulation, at the present day. Certain learned societies, it is true, have endeavored, with laudable diligence, to investigate and record the real characters and manners of the Indian tribes. The American government, too, has wisely and humanely exerted itself to inculcate a friendly and forbearing spirit towards them, and to protect them from fraud and injustice.

The current opinion of the Indian character, however, is too apt to be formed from the miserable hordes which infest the frontiers, and hang on the skirts of the settlements. These are too commonly composed of degenerate beings, corrupted and enfeebled by the vices of society, without being benefitted by its civilization. That proud independence which formed the main pillar of savage virtue, has been shaken down, and the whole moral fabric lies in ruins. Their spirits are humiliated and debased by a sense of inferiority, and their native courage cowed and daunted by the superior knowledge and power of their enlightened neighbors.

Society has advanced upon them like one of those withering airs that will sometimes breathe desolation over a whole region of fertility. It has enervated their strength, multiplied their diseases, and superinduced upon their original barbarity the low vices of artificial life. It has given them a thousand superfluous wants, while it has diminished their means of existence. It has driven before it the animals of the chase, who fly from the sound of the axe and the smoke of the settlement, and seek refuge in the depths of remoter forests and yet untrodden wilds.

Thus do we too often find the Indians on our frontiers to be the mere wrecks and remnants of once powerful tribes, who have lingered in the vicinity of the settlements, and sunk into precarious and vagabond existence. Poverty, repining and hopeless poverty, a canker of the mind unknown in savage life, corrodes their spirits, and blights every free and noble quality of their natures. They become drunken, indolent, feeble, thievish, and pusillanimous.

They loiter, like vagrants, about the settlements, among spacious dwellings replete with elaborate comforts, which only render them sensible of the comparative wretchedness of their own condition. Luxury spreads its ample board before their eyes; but they are excluded from the

banquet. Plenty revels over the fields; but they are starving in the midst of its abundance: the whole wilderness has blossomed into a garden; but they feel as reptiles that infest it.

1 How different was their state, while yet the undisputed lords of the soil! Their wants were few, and the means of gratification within their reach. They saw every one round them sharing the same lot, enduring the same hardships, feeding on the same aliments, arrayed in the same rude garments.

No roof then rose but it was open to the homeless stranger; no smoke curled among the trees but he was welcome to sit down by its fire, and join the hunter in his repast. "For," says an old historian of New England, "their life is so void of care, and they make use of those things they enjoy as common goods, and are therein so compassionate, that rather than one should starve through want, they would starve all: thus do they pass their time merrily, not regarding our pomp, but are better content with their own, which some men esteem so meanly of."

Such were the Indians, while in the pride and energy of their primitive natures. They resemble those wild plants which thrive best in the shades of the forest, but shrink from the hand of cultivation, and perish beneath the influence of the sun.

In discussing the savage character, writers have been too prone to indulge in vulgar prejudice and passionate exaggeration, instead of the candid temper of true philosophy. They have not sufficiently considered the peculiar circumstances in which the Indians have been placed, and the peculiar principles under which they have been educated. No being acts more rigidly from rule than the Indian. His whole conduct is regulated according to some general maxims early implanted in his mind. The moral laws that govern him, are, to be sure, but few; but then, he conforms to them all; the white man abounds in laws of religion, morals, and manners; but how many does he violate!

A frequent ground of accusation against the Indians, is their disregard of treaties, and the treachery and wantonness with which, in time of apparent peace, they will suddenly fly to hostilities. The intercourse of the white men with the Indians, however, is to be cold, distrustful, op-

pressive, and insulting. They seldom treat them with that confidence and frankness which are indispensable to real friendship; nor is sufficient caution observed not to offend against those feelings of pride or superstition, which often prompt the Indian to hostility quicker than mere considerations of interest.

The solitary savage feels silently, but acutely. His sensibilities are not diffused over so wide a surface as those of the white man; but they run in steadier and deeper channels. His pride, his affections, his superstitions, are all directed towards fewer objects; but the wounds inflicted on them, are proportionately severe, and furnish motives of hostility which we cannot sufficiently appreciate.

Where community is also limited in number, and forms one great patriarchal family, as in an Indian tribe, the injury of an individual, is the injury of the whole; and the sentiment of vengeance is almost instantaneously diffused. One council-fire is sufficient for the discussion and arrangement of a plan of hostilities. Here, all the fighting men and sages assemble. Eloquence and superstition combine to inflame the minds of the warriors. The orator awakens their martial ardor, and they are wrought up to a kind of religious desperation by the visions of the prophet and the dreamer.

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#### THE MOUNTAINEERS OF CALABRIA.

THE fierce brigands of Calabria, are notorious for the audacity of their deeds. Desirous of a little more accurate information on the character of the outlaws of this part of Italy, we turned to the letters of Paul Louis Courier, whose works are little known in this country. Our readers may be interested by the following little story, which we translate for their edification. The author is writing to his cousin:

I was one day travelling in Calabria. It is a country of wicked people, who, I believe, have no great liking to any body, and are particularly ill-disposed towards the French. To tell you why, would be a long affair. It is enough that they hate us to death, and that the unhappy

being who should chance to fall into their hands, would not pass his time in the most agreeable manner. I had for my companion a fine young fellow. I do not say this to interest you—but because it is the truth. In these mountains, the roads are precipices, and our horses got on with the greatest difficulty. My comrade going first, a track, which appeared to him more practicable and shorter than the regular path, led us astray. It was my fault. Ought I to have trusted to a head of twenty years? We sought our way out of the wood, while it was yet light; but the more we looked for the path, the farther we were off it. It was a very black night, when we came close upon a very black house. We went in, and not without suspicion. But what was to be done. There we found a whole family of charcoal burners at table. At the first word they invited us to join them. My young man did not stop for much ceremony. In a minute or two we were eating and drinking in right earnest—he at least—for my own part, I could not help glancing about at the place and the people. Our hosts, indeed, looked like charcoal burners;—but the house!—you would have taken it for an arsenal. There was nothing to be seen but muskets, pistols, sabres, knives, cutlasses. Every thing displeased me, and I saw that I was in no favor myself. My comrade, on the contrary, was soon one of the family. He laughed, he chatted with them; and with an imprudence which I ought to have prevented, he at once said where we came from, where we were going, that we were Frenchmen. Think of our situation. Here we were, amongst our mortal enemies, alone, benighted, far from all human aid. That nothing might be omitted that could tend to destroy us, he must play the rich man, forsooth, promising these folks to pay them well for their hospitality; and then he must prate about his portmanteau, earnestly beseeching them to take great care of it, and put it at the head of his bed, for he wanted no other pillow. Ah, youth, youth, how you are to be pitied! Cousin, they might have thought we carried the diamonds of the crown: the treasure in his portmanteau, which gave him so much anxiety, consisted of his letters, the journal of his travels, and such like trash.

Supper ended, they left us. Our hosts slept below; we on the story where we had been eating. In a sort of plat-

form raised seven or eight feet, where we were to mount by a ladder, was the bed that awaited us—a nest into which we had to introduce ourselves, by jumping over barrels, filled with provisions for all the year. My comrade seized upon the bed above, and was soon fast asleep, with his head upon the precious portmanteau. I was determined to keep awake, so I made a good fire, and sat myself down. The night was almost passed over tranquilly enough, and I was beginning to be comfortable, when, just at the time when it appeared to me that day was about to break, I heard our host and his wife talking and disputing below me:—and putting my ear into the chimney, which communicated with the lower room, I perfectly distinguished these exact words of the husband: “*Well, well, let us see:—must we kill them both?*” To which the wife replied “*Yes,*”—and I heard no more.

How shall I tell you the rest? I could scarcely breathe: my whole body was as cold as marble; to have seen me, you could not have told whether I was dead or alive. Heavens! when I yet think upon it! We two were almost without arms;—against us were twelve or fifteen who had plenty of weapons. And then my comrade dead of sleep and fatigue! To call him up, to make a noise, was more than I dared;—to escape alone was an impossibility. The window was not very high—but under it were two great dogs howling like wolves. Imagine if you can, the distress I was in. At the end of a quarter of an hour, which seemed an age, I heard some one on the staircase, and through the chink of the door I saw the old man, with a lamp in one hand and one of his great knives in the other. He mounted, his wife after him; I was behind the door. He opened it; but before he came in, he put down the lamp, which his wife took up, and coming in, with his feet naked, she being behind him said in a smothered voice, hiding the light partially with her fingers, *Gently, go gently.* When he reached the ladder he mounted, his knife between his teeth; and going to the head of the bed where that poor young man lay, with his throat uncovered, with one hand he took his knife, and with the other—ah, my cousin—he seized a ham which hung from the roof, cut a slice, and retired as he had come in. The door is re-shut, the light vanishes, and I am left alone to my reflections.

When the day appeared, all the family, with a great noise came to rouse us, as we had desired. They brought us plenty to eat—they served us a very proper breakfast, a capital breakfast, I assure you. Two capons formed a part of it, of which, said the hostess, you must eat one, and carry away the other. When I saw the capons I at once comprehended the meaning of those terrible words—*Must we kill them both?*

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THE SWISS.

No product here the barren hills afford,  
But man and steel, the soldier and his sword;  
No vernal blooms their torpid rocks array,  
But winter, lingering, chills the lap of May;  
No zephyr fondly sues the mountain's breast,  
But meteors glare, and stormy glooms invest.  
Yet still, even here, content can spread a charm,  
Redress the clime, and all its rage disarm.  
Though poor the peasant's hut, his feasts though small,  
He sees his little lot, the lot of all;  
Sees no contiguous palace rear its head,  
To shame the meanness of his humble shed;  
No costly lord, the sumptuous banquet deal,  
To make him loathe his vegetable meal:  
But calm, and bred in ignorance and toil,  
Each wish contracting, fits him to the soil.  
Cheerful at morn, he wakes from short repose,  
Breathes the keen air, and carols as he goes;  
With patient angle trolls the finny deep,  
Or drives his venturous ploughshare to the steep;  
Or seeks the den, where snow-tracks mark the way,  
And drags the struggling savage into day.  
At night returning, every labor sped,  
He sits him down the monarch of a shed;  
Smiles by his cheerful fire and round surveys  
His children's looks, that brighten at the blaze;  
While his loved partner, boastful of her hoard,  
Displays her cleanly platter on the board:  
And haply, too, some pilgrim thither led,  
With many a tale repays the nightly bed.

Thus every good his native wilds impart,  
Imprints the patriot passion on his heart;  
And even those hills that round his mansion rise,  
Enhance the bliss his scanty fund supplies:  
Dear is that shed to which his soul conforms,  
And dear that hill which lifts him to the storms;  
And as a child, when scaring sounds molest,  
Clings close and closer to the mother's breast;  
So the loud torrent, and the whirlwind's roar,  
But bind him to his native mountains more.

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#### A VILLAGE.

THERE is a village in New England, remarkable for its pleasant and cheerful aspect. Every person who rides through it is delighted; and the place has such a reputation, that the land is worth more, and the houses will sell for more, than in almost any other place of the kind you can name. And this all arises from the good taste, neatness, and order, which characterize the inhabitants. I give you a view of the house belonging to Capt. John Pepperidge; a careful, correct, upright man, who has risen from poverty to ease and competence by industry, economy, and prudence.

His house stands three or four rods back from the street; the front yard is green and grassy, and decorated with fruit trees. The wood pile is fenced in; the barn yard, pig pen, &c. are also tidily fenced. It is a maxim of Pepperidge's that *there should be a place for every thing and that every thing should be in its place*. This is his great maxim; and he not only observes it himself, but he requires every man, woman and child, about him, to observe it also. He says it saves him one hundred dollars a year.

He has other rules, such as *a stitch in time, saves nine*; and so soon as a stone falls off the wall, he puts it up; when a rail gets out of the fence, he replaces it; when a gate is broken, it is forthwith repaired; if a clapboard is loose, a nail clenches it. Thus matters are kept tight and tidy. Of a wet day, instead of going to the tavern, he spends the time in making little repairs. At odd moments

of leisure, he sets out trees and shrubs—thus year by year, beautifying his place, and rendering it not only more comfortable, but also worth more money, in case he should ever desire to sell it.

Capt. Pepperidge takes great pleasure, and perhaps a little innocent pride, in his place—though to say the truth it is by no means costly. He loves better to spend his time in making it more comfortable and pleasant; in setting out trees, improving the grounds, mending the fences, &c. than in going about to talk politics, or gossip upon other people's business, or in hunting a tavern bar room. In short, his home is comfortable, pleasant, delightful. It is neat and orderly, inside and out. And he has made it so; though his wife, having happily felt the influence of his example, contributes her share to the good work. His children are well dressed—well educated—well behaved. Can such a man be a drunkard? Can he be vicious? Can he be wicked? Who has so good a chance of health, and wealth, and happiness! Who so likely to be respected by his neighbors? Who so likely to do good by his influence and example. Come, Capt. Wideopen, I pray you, and learn a lesson of farmer Pepperidge!

Let us look at the practical effect of Pepperidge's example. Formerly this village was called Uneasy-Swamp, and was inhabited by a set of people becoming the name. They were poor, ignorant, idle and *uneasy*. They were jealous of all rich people, and considered the unequal distribution of property a dreadful evil. They were equally jealous of the wise, and considered the unequal distribution of knowledge a nuisance to be abated. They were also jealous of the virtuous, and hated nothing so much as a just and honest man. In short, they were, half a century ago, where some conceited but ignorant and uninformed people, are now, willing to level every body and thing to their own standard. If a candidate for office was up, who addressed their prejudices and coaxed them with promises,—though meaning to cheat them—he was the man for them. The more ignorant a magistrate—the more mean—the more base—the more fellow feeling rendered them kind—and the more ardently they espoused his cause. Such was Uneasy-Swamp, a place which has its image still in some parts of the country.



But Pepperidge came among the people and set them a good example. They persecuted him—reviled him—ridiculed him—broke down his fences at night—and played him sundry mischievous tricks. But he was patient, and tough, in his patience, as the tree that gave him a name. And he overcame them at last. One by one, the villagers began to imitate him. The small brown houses gradually lost their look of squalidness and disorder. The Swamp emerged from its shadow, and became a cultivated valley. The little farmers, and the humble mechanics rose from their degraded condition; education spread its light; industry, frugality, showered down their blessings, and Uneasy Swamp became the flourishing village of Economy.

And thus, though none of the people are what is called rich, none are poor. The small houses, are neat, and the fruit trees, the blossoming shrubs, the green grass, around them, declare that the people are happy. They are not mad in the foolish chase for riches, which is destroying more peace in this country, than all the bodily diseases our flesh is heir to. They are now, from better knowledge, satisfied that the rich man shall possess his wealth, both because they perceive that generally speaking the laboring classes are the happiest, and that the security of property is the only steady impulse to economy, industry, providence and the other important village virtues. They are more fond of knowledge, for they perceive that it increases their power of being happy. They respect talent and wisdom, for they know that these are gifts sent by Heaven, for the guidance of man to happiness. In politics they are stanch republicans, but always give their votes for men of sterling integrity. A man who has the general character of being an artful intriguing office seeker, has no chance with them. They are perhaps a little prejudiced against cities and city people. If they ever have any thing to do with a lawyer, they go to one who has been bred in the country, and one who was in early life a farmer? they think, and think justly, that while this rustic breeding, gives a man a habitually honest and plain turn of mind, it also renders him more knowing, sagacious, and favorable in his feelings in respect to country people.

I cannot better close this sketch than by introducing some lines which are much esteemed in the village of

Economy; every man, woman and child knows them by heart.

“Let order o’er your time preside,  
And method all your business guide.  
Early begin, and end, your toil;  
Nor let great tasks your hands embroil.  
One thing at once, be still begun,  
Contrived, resolved, pursued and done.  
Hire not, for what yourselves can do;  
And send not, when yourselves can go;  
Nor, till to-morrow’s light, delay  
What might as well be done to-day.  
By steady efforts all men thrive,  
And long by moderate labor live;  
While eager toil and anxious care,  
Health, strength, and peace, and life impair.

“Nor think a life of toil severe;  
No life has blessings so sincere.  
Its meals are luscious, sleep so sweet,  
Such vigorous limbs, such health complete,  
No mind so active, brisk and gay,  
As his who toils the livelong day.  
A life of sloth drags hardly on;  
Suns set too late, and rise too soon,  
Youth, manhood, age, all linger slow,  
To him who nothing has to do.  
The drone, a nuisance to the hive,  
Stays, but can scarce be said to live;  
And well the bees, those judges wise,  
Plague, chase and sting him till he dies.

“With punctual hand your taxes pay,  
Nor put far off the evil day.  
How soon to an enormous size,  
Taxes succeeding taxes, rise!  
How easy one by one discharged!  
How hardly in the mass enlarged!  
How humbling the intrusive dun!  
How fast, how far, the expenses run!  
Fees, advertisements, travel, cost,  
And that sad end of all, the post!  
This gulf of swift perdition flee,  
And live, from duns and bailiffs free.

“In merchants’ books, from year to year  
Be cautious how your names appear.

How fast their little items count!  
How great, beyond your hopes, the amount!  
When shelves, o'er shelves, inviting stand,  
And wares allure, on either hand;  
While round you turn enchanted eyes,  
And feel a thousand wants arise,  
(Ye young, ye fair, these counsels true  
Are penn'd for all, but most for you,)  
Ere fancy lead your hearts astray,  
Think of the means you have to pay."

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#### RUSTIC FELICITY.

MANY are the silent pleasures of the honest peasant, who rises cheerfully to his labor.—Look into his dwelling—where the scene of every man's happiness chiefly lies;—he has the same domestic endearments—as much joy and comfort in his children, and as flattering hopes of their doing well—to enliven his hours and gladden his heart, as you would conceive in the most affluent station.—And I make no doubt, in general, but if the true account of his joys and sufferings were to be balanced with those of his betters—that the upshot would prove to be little more than this: that the rich man had the more meat—but the poor man the better stomach;—the one had more luxury—more able physicians to attend and set him to rights;—the other, more health and soundness in his bones, and less occasion for their help; that, after these two articles betwixt them were balanced—in all other things they stood upon a level—that the sun shines as warm—the air blows as fresh, and the earth breathes as fragrant upon the one as the other;—and they have an equal share in all the beauties and real benefits of nature.

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#### THE PRESIDENT'S HOUSE.

On the 14th of March, 1792, the Commissioners of the city of Washington offered a premium, by advertisement in the public papers, for a plan for the President's house, and another for a design for the Capitol, to be presented on the 15th July.

The plan for the President's house, presented by Capt. James Hoban, was approved, and on the 13th of October, a procession was formed for laying the corner stone of that building.

The President's house was wholly constructed after the designs and under the direction of Capt. James Hoban, and the interior was rebuilt by him, after it had been destroyed by the enemy in 1814. It is situated at the westerly part of the city, at the intersection of Pennsylvania, New York, Connecticut and Vermont avenues, which radiate from this point to a centre.

It stands near the centre of a plat of ground of twenty acres, at an elevation of fourty-four feet above the usual high water of the river Potomac. The entrance front faces north, upon an open square, and the garden front to the south, opens to an extensive and finely varied view of the Capitol and most improved part of the city, of the river and Potomac bridge, and of the opposite Virginia and Maryland shores. The building is one hundred and seventy feet front and eighty-six deep, is built of white free stone, with Ionic pilasters, comprehending two lofty stories of rooms, crowned with a stone balustrade. The north front is ornamented with a lofty portico, of four Ionic columns in front, and projecting with three columns. The outer intercolumniation is for carriages to drive into, and place company under shelter; the middle space is the entrance for those visitors who come on foot; the steps from both lead to a broad platform in front of the door of entrance. The garden front is varied by having a rusticated basement story under the Ionic ordonnance, and by a semi-circular projecting colonnade of six columns, with two flights of steps leading from the ground to the level of the principal story.

In the interior, the north entrance opens immediately into a spacious hall of forty by fifty feet, furnished simply, with plain stuccoed walls. Advancing through a screen of Ionic columns, apparently of white marble, but only of a well executed imitation, in composition, the door in the *centre* opens into an oval room, or *saloon*, of forty by thirty feet—the walls covered with plain crimson flock paper, with deep gilded borders. The marble chimney piece and tables, the crimson silk drapery of the window curtains and chairs, with the carpet of French manufacture,

wove in one piece, with the arms of the United States in the centre, two large mirrors and a splendid cut glass chandelier, give the appearance of a rich and consistent style of decoration and finish. On each side of this room, and communicating therewith by large doors, is a square room of thirty by twenty-two feet. These three rooms form the suit of apartments in which company is usually received on parade occasions. To the west of these is *the company dining room*, forty by thirty, and on the northwest corner is the family dining room. All these rooms are finished handsomely, but less richly than the oval room; the walls are covered with green, yellow, white and blue papers, sprinkled with gold stars and with gilt borders. The stairs, for family use, are in a cross entry at this end, with store rooms, china closets, &c., between the two dining rooms. On the *east* end of the house is the large *banqueting room*, extending the whole depth of the building, with windows to the north and south, and a large glass door to the east, leading to the terrace roof of the offices. This room is eighty by forty feet wide, and twenty-two high; it is finished with handsome stucco cornice. It has lately been fitted up in a very neat manner. The paper is of fine lemon color, with a rich cloth border. There are four mantels of black marble with Italian black and gold fronts, and handsome grates; each mantel is surmounted with a mirror, the plates of which measure one hundred by fifty-eight inches, framed in a very beautiful style, and a pair of rich ten-light lamps, bronzed and gilt, with a row of drops around the fountain; and a pair of French cepina vases, richly gilt and painted, with glass shades and flowers. There are three handsome chandeliers of eighteen lights each, of cut glass of remarkable brilliancy, in gilt mountings, with a number of gilt bracelet lights of five candles each. The carpet, which contains nearly five hundred yards, is of fine Brussels, of fawn, blue and yellow, with red border. Under each chandelier is placed a round table of rich workmanship of Italian black and gold slabs—and each pier is filled with a table corresponding with the round tables, with splendid lamps on each of them. The curtains are of light blue moreen with yellow draperies, with a gilded eagle, holding up the drapery of each. On the cornices of the curtains in a line of stars, and over the

semi-circle of the door, besides large gilded and ornamented rays, are twenty-four gilded stars, emblematic of the States. The sofas and chairs are covered with blue damask satin. All the furniture corresponds in color and style. The principal stairs on the left of the entrance hall, are spacious and covered with Brussels carpeting. On ascending these, the visiter to the President is led into a spacious anti-room, to wait for introduction in regular succession with others, and may have considerable time to look from the south windows upon the beautiful prospect before him; when in course to be introduced, he ascends a few steps and finds himself in the East corner chamber, the President's Cabinet Room, where every thing announces the august simplicity of our government. The room is about forty feet wide, and finished like those below. The centre is occupied by a large table, completely covered with books, papers, parchments, &c., and seems like a general repository of every thing that may be wanted for reference; while the president is seated at a smaller table near the fire place, covered with the papers which are the subject of his immediate attention; and which by their number, admonish the visiter to occupy no more of his time, for objects of business or civility, than necessity requires. The other chambers are appropriated to family purposes.

Some persons, under every administration, have objected to the style of the president's mansion, as bordering on unnecessary state and parade—but we are of a different opinion. It is the house provided by the people for the residence of the chief magistrate of their choice, and he is the tenant at certain seasons for four, or at most eight years: it hardly equals the seats of many of the nobility and wealthy commoners of England, and bears no comparison with the residences of the petty princes of Germany, or the grand dukes of Italy: it exhibits no rich marbles, fine statues, nor costly paintings. It is what the mansion of the head of this Republic should be, large enough for public and family purposes, and should be finished and maintained in a style to gratify every wish for convenience and pleasure. The state of the grounds will not meet this description; they have an unfinished and neglected appearance; we hope they will not long remain so rude and uncultivated.

## THE VALLEY OF THE MISSISSIPPI.

ON the continent of America the works of nature are on a great and extensive scale; and in estimating their magnitude, the mind is actually lost in wonder. "When we think of the valley of any river in this country," says an English writer, "we have in view a district of ground measuring at most a hundred miles in length by less than the third of that extent in breadth; but in speaking of the valleys in America, we are called on to remember that they sometimes include a territory far more extensive than the whole island of Britain." The chief wonder of this description in North America is the valley of the Mississippi, which is the natural drain of the central part of this vast continent, and embraces all that tract of country of which the waters are discharged into the Gulf of Mexico. It is bounded on the north by an elevated country, which divides it from the waters that flow into Hudson's Bay, and the northern lakes and St. Lawrence; on the east by the table land from whence descend the waters that fall into the Atlantic; and on the west by the Rocky, or Chippewa Mountains, which separate the waters of the Atlantic from those of the Pacific.

This great central vale of America is considered the largest division of the globe, of which the waters pass into one estuary. It extends from the 29th to the 49th degree of north latitude, or about 1400 miles from south to north, while the breadth across is about the same dimensions. To suppose the United States and its territory to be divided into three portions, the arrangement would be—the Atlantic slope, the Mississippi basin or valley, and the Pacific slope. A glance on any map of North America will show that this valley includes about two-thirds of the territory of the United States. The Atlantic slope contains three hundred and ninety thousand, the Pacific slope about three hundred thousand, which, combined, are six hundred and ninety thousand square miles; while the valley of the Mississippi contains at least one million, three hundred thousand square miles, or four times as much land as the whole of England. This great vale is divided into two portions, the Upper and Lower Valley, distinguished by particular features, and separated by an ima-

ginary intersecting line at the place where the Ohio pours its waters into the Mississippi. This large river has many tributaries of first rate proportions besides the Ohio. The chief is the Missouri, which indeed is the main stream, for it is not only longer and larger, but drains a greater extent of country. Its length is computed at eighteen hundred and seventy miles, and upon a particular course three thousand miles. In its appearance it is turbid, violent, and rapid, while the Mississippi, above its junction with the Missouri, is clear, with a gentle current. At St. Charles, twenty miles from its entrance into the Mississippi, the Missouri measures from five to six hundred yards across, though its depth is only a few fathoms.

The Mississippi Proper takes its rise in Cedar Lake, in the 47th degree of north latitude. From this to the Falls of St. Anthony, a distance of five hundred miles, it runs in a devious course, first southeast, then southwest, and finally, southeast again; which last it continues, without much deviation, till it reaches the Missouri, the waters of which strike it at right angles, and throw the current of the Mississippi entirely upon the eastern side. The prominent branch of the Upper Mississippi is the St. Peter's, which rises in the great prairies in the northwest, and enters the parent stream a little below the Falls of St. Anthony. The Kaskaskia next joins it, after a course of two hundred miles. In the 36th degree of north latitude, the Ohio (formed by the junction of the Alleghany and Monongahela) pours in its tribute, after pursuing a course of seven hundred and fifty miles, and draining about two hundred thousand square miles of country. A little below the 34th degree the White River enters, after a course of more than one thousand miles. Thirty miles below that, the Arkansas, bringing in its tribute from the confines of Mexico, pours in its waters. Its last great tributary is Red River, a stream taking its rise in the Mexican dominions, and flowing a course of more than two thousand miles.

Hitherto the waters in the wide regions of the west have been congregating to one point. The "Father of Waters" is now upwards of a mile in width, and several fathoms deep. During its annual floods it overflows its banks below the mouth of the Ohio, and sometimes extends thirty and forty miles into the interior, laying the prairies,



bottoms, swamps, and other low grounds under water for a season. After receiving Red River, this vast stream is unable to continue in one channel; it parts into separate courses, and like the Nile, finds its way to the ocean at different and distant points.

The capabilities of the Mississippi for purposes of trade are almost beyond calculation, and are hardly yet developed. For thousands of years this magnificent American river rolled its placid and undisturbed waters amidst widely-spreading forests, rich green prairies, and swelling mountain scenery, ornamented with the ever-varying tints of nature in its wildest mood, unnoticed save by the wandering savage of the west, or the animals which browse upon its banks. At length it came under the observation of civilized men, and now has begun to contribute to their wants and wishes. Every part of the vast region irrigated by the main stream and its tributaries can be penetrated by steam-boats and other water craft; nor is there a spot in all this wide territory, excepting a small district in the plains of Upper Missouri, that is more than one hundred miles from some navigable water. A boat may take in its lading on the banks of the Chatauque Lake, in the state of New York—another may receive its cargo in the interior of Virginia—a third may start from the Rice Lakes at the head of the Mississippi—and a fourth may come laden with furs from the Chippewa Mountains, two thousand eight hundred miles up the Missouri—and all meet at the mouth of the Ohio, and proceed in company to the ocean.

Within the last twenty-four years, the Mississippi, with the Ohio, and its other large tributaries, have been covered with steam-boats and barges of every kind, and populous cities have sprung up on their banks. There are now *sea-ports* at the centre of the American continent—trading towns, each already doing more business than some half dozen celebrated ports in the Old World, with all the protection which restrictive enactments and traditional importance can confer upon them.

The valley of the Mississippi, one of the greatest natural wonders of the world, will one day possess and comfortably sustain a population nearly as great as that of all Europe. Let its inhabitants become equally dense with England, including Wales, which contains two hundred and seven to the square mile, and its numbers will amount

to one hundred and seventy-nine millions, four hundred thousand. But let it become equal to the Netherlands—which its fertility of soil would warrant—and its surface will sustain a population of *two hundred millions*. What reflections ought this view to present to the philanthropist and the Christian!

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ST. PETER'S OF ROME.

THE piazza of this masterpiece of architecture is altogether sublime. The double colonnade on each side, extending in a semi-circular sweep; the stupendous Egyptian obelisk; the two fountains; the portico; and the admirable facade of the church; form such an assemblage of magnificent objects, as cannot fail to impress the mind with awe and admiration. The church appears in the back-ground, and on each side is a row of quadruple arches, resting on two hundred and eighty-four pillars, and eighty-eight pilasters; the arches support one hundred and ninety-two statues, twelve feet in height. The two noble fountains throw a mass of water to the height of nine feet, from which it falls in a very picturesque manner, and adds greatly to the beauty of the scene. In the centre is the fine obelisk.

At the first entrance into St. Peter's, the effect is not so striking as might be expected: it enlarges itself, however, insensibly on all sides, and mends on the eye every moment. The proportions are so accurately observed, that each of the parts is seen to an equal advantage, without distinguishing itself above the rest. It appears neither extremely high, nor long, nor broad, because a just equality is preserved throughout. Although every object in this church is admirable, the most astonishing part of it is the cupola. On ascending to it, the spectator is surprised to find that the dome which he sees in the church, is not the same with the one he had examined without doors, the latter being a kind of case to the other, and the stairs by which he ascends into the ball, lying between the two. Had there been the outward dome only, it would not have been seen to advantage by those who are within the church; or had there been the inward one

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only, it would not have been seen to advantage by those who are without; and had both been one solid dome of so great a thickness, the pillars would have been too weak to have supported it.

It is not easy to conceive a more glorious architectural display than the one which presents itself to the spectator who stands beneath the dome. If he looks upward, he is astonished at the spacious hollow of the cupola, and has a vault on every side of him, which makes one of the most beautiful vistas the eye can possibly have to penetrate. To convey an idea of its magnitude, it will suffice to say, that the height of the body of the church, from the ground to the upper part of its ceiling, is four hundred and thirty-two feet, and that sixteen persons may place themselves, without inconvenience, in the globular top over the dome, which is annually lighted, on the twenty-ninth of June, by four thousand lamps and two thousand fire-pots, presenting a most delightful spectacle.

The vestibule of St. Peter's is grand and beautiful. Over the second entrance is a fine mosaic from Giotto, executed in the year 1303; and at the corners, to the right and left, are the equestrian statues of Constantine and Charlemagne. Of the five doors leading to the church itself, one called the holy door, is generally shut up by brick-work, and is only opened at the time of the Jubilee. The middle gate is of bronze, with bass-reliefs.

Of the one hundred and thirty statues with which this church is adorned, that of St. Peter is the most conspicuous: it is said to have been re-cast from a bronze statue of Jupiter Capitolinus. One hundred and twelve lamps are constantly burning around the tomb of this saint; and the high altar close to it, at which the Pope alone says mass, is overshadowed by a ceiling, which exceeds in loftiness that of any palace of Rome. The splendid sacristy was built by Pius VI. But by far the greatest ornaments of the interior are the excellent works in mosaic, all copied from the most celebrated pictures, which are thus guarded from oblivion.

The great and truly awful dome of St. Peter's is only two feet less than the Pantheon, being one hundred and thirty-seven feet; but it exceeds the latter in height by twenty feet, being one hundred and fifty-nine feet, besides the lantern, the basis pedestal of the top, the globular top

itself, and the cross above it, which, collectively, measure one hundred and twenty feet. The roof of the church is ascended by easy steps; and here the visiter seems to have entered a small town, for he suddenly finds himself among a number of houses, which either serve as repositories of implements and materials for repairing the church, or are inhabited by the workmen. The dome, at the foot of which he now arrives, appears to be the parish-church of this town; and the inferior domes seem as if intended only for ornaments to fill up the vacuities. Add to this, that he cannot see the streets of Rome, on account of the surrounding high gallery, and its colossal statues; and the singularity of such a scene may be easily conceived. It is besides said that a market is occasionally held here for the aërial inhabitants.

Although the adventurous stranger is now on the roof, he has still a great height to ascend before he reaches the summit of the dome. Previously to his engaging in this enterprise he is conducted to the inside gallery of the dome. From this spot the people within the body of the church appear like children. The higher he goes, the more uncomfortable he finds himself, on account of the oblique walls over the narrow staircase; and he is often compelled to lean with his whole body quite to one side. Several marble plates are affixed in these walls, containing the names of the distinguished personages who have had the courage to ascend to the dome, and even to climb up to the lantern, and the top. The Emperor Joseph II. is twice mentioned; and Paul I. as Grand Duke. In some parts, where the stairs are too steep, more commodious steps of wood have been placed: by these the lantern can be reached with greater facility; and the view which there waits the visiter, may be imagined without the aid of description; it is *an immense Panorama, bounded by the sea.*

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THE BOURSE—PARIS.

IN 1724 the exchange of Paris was first established in the Hôtel Mazarin. It was not until the Emperor Napoleon directed his attention to the embellishment of the

capital that it was resolved to erect a building to be specially devoted to the meetings of persons engaged in transactions relating to the public securities and to commerce. The first stone of the present edifice was laid March 24th, 1808; but it was eighteen years before it was completed, the work having been suspended in consequence of political events. The form of the Bourse is a parallelogram, that is, having a square form, the sides of which are longer than the ends. The fronts of the Bourse are 164 feet in breadth, and the length of the sides is 256 feet; and it is surrounded by sixty-four Corinthian columns. Each front is supported by fourteen columns, and each side by twenty, reckoning the pillars at the angles twice over. They are elevated on a basement of about eight feet in height, and in height are thirty-two feet. The colonnades are accessible to the public during the hours of business. The elevation terminates by a simple entablature. The roof is made of copper and iron. It is confessed that the Bourse has scarcely the air of an edifice devoted to commerce. It was erected during the most prosperous days of the empire; and the intention of the architect was to give to his design an imposing grandeur, and to produce a general effect, rather than to excite an appropriate idea of the objects of the building. The convenience of the apartments for the use of the commercial authorities has perhaps been slightly sacrificed; but undoubtedly the Bourse is one of the finest structures of which Paris can boast.

The hall in which the business funds are transacted is one hundred and four feet in length, and fifty-nine feet broad, and will hold two thousand persons. The floor is paved with marble; and at the upper end is a space, surrounded by a circular railing, termed the *parquet*, which is the place where the *agens de change*, or stock-brokers, assemble, who alone have the power of negotiating the public securities. An arcade on each side of the hall is used as a "walk" by merchants and ship-owners. A gallery of ten feet wide extends round the hall, and a staircase on the left in the vestibule leads to it. From this gallery there is an excellent view of the proceedings of the speculators below. The rooms at the sides and at the lower end are appropriated to the *Tribunal de Commerce*, and other authorized commercial bodies. The interior of the

hall, the roof of which slopes toward a skylight, is embellished with sixteen admirable imitations of marble bassi-reliefs, five being on each side and three at each end. The subjects are as follow:—the Genius of French Commerce accepting tribute from the four quarters of the globe; Europe; Asia; the town of Nantes; that of Rouen: these are on the north side. In front of the public entrance is a representation of the king of France presenting the New Exchange to the city of Paris; the town of Lille; and the town of Bordeaux. On the right side: the union of Commerce and the Arts contributing to the prosperity of the state: Africa; America; Lyons; Bayonne. Above the entrance;—the City of Paris receiving from the Genius of the Ourcq the fruits of Abundance; Strasbourg and Marseilles. Between the arcades are inscribed, in letters of bronze, the names of all the first commercial cities in the world.

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## LONDON.

LONDON, the metropolis of Great Britain, one of the largest and most opulent cities in the world, mentioned by Tacitus as a considerable commercial place in the reign of the Roman Emperor Nero. In its most extensive view, as the metropolis, it may be said to consist of five great portions, viz., the West End of the Town, the City, the East End of the Town, Westminster See, and the Borough. The West End of the Town is popularly regarded as extending from Charing Cross to Hyde Park, and from St. James' Park to Paddington. This is the best and most fashionable portion of the metropolis, and is chiefly occupied by the town residences of the nobility and gentry, and fashionable shops.

The City includes the central part, and is the great emporium of commerce.

The East End of the Town is also devoted to commerce, ship building, manufactures, &c. The southern bank of the Thames, from Deptford to Lambeth bears a great resemblance to the East End of the Town, being occupied by persons engaged in commercial and maritime concerns. London and Westminster are situated in Middlesex, on

the north side of the river Thames. Southwark is situated on the opposite bank, in Surry.

The extent of the whole, from Limehouse and Deptford, to Millbank and Vauxhall, is about seven miles; and the breadth varies from three to five. The extension of this metropolis, since the middle of the last century, has proceeded with unprecedented rapidity, and covered the fields, gardens, and marshes in the vicinity of London, with new squares and streets.

The direction of the principal streets accompanies the course of the river Thames from east to west; and the cross streets run mostly in a transverse direction from north to south. There are two chief lines of streets from west to east; one of which commences at the north side of Hyde Park, and under the successive names of Oxford street, St. Giles', Holborn, Skinner street, Newgate street, Cheapside, Cornhill, and Leadenhall street, is continued to White Chapel and Mile End, on the Essex road; the other begins at the south side of Hyde Park, and consists of Piccadilly, St. James' street, Pall Mall, Charing Cross, the Strand, Fleet street, Ludgate Hill, St. Paul's Church-yard, Watling street, Cannon street, and Tower street; it may be said to be farther extended two miles along the river side, in Wapping. The streets near the river, and most of the cross ones in the city, are very narrow; the broadest and handsomest are to the north of Oxford street and Holborn. They are all well paved with granite stones, (for the attempts at Macadamizing have not succeeded in London,) and on each side with flag stones for the convenience of foot passengers. The subterranean works, constructed for the accommodation of the inhabitants, consisting of sewers, drains, water-pipes and gas-pipes, are most extensive. The houses are mostly built of brick, of a pale color. The principal squares are Grosvenor, Portman, Berkeley, St. James', Hanover, Manchester, Cavendish, Bedford, Russel, Tavistock, Bloomsbury, Montague, Leicester, Bryanston, and Finsbury squares, and Lincoln's Inn Fields. Among the public buildings, St. Paul's Cathedral is the most conspicuous. It is 2,292 feet in circumference, and 340 in height to the top of the cross, and is inferior to none in Europe, except St. Peter's, at Rome. It contains monuments of many illustrious individuals, who have done

honor to their country by their talents or their virtues. Westminster Abbey is a grand specimen of Gothic architecture, said to have been founded by Sebert, king of the East Saxons, in 610. Here most of the English sovereigns have been crowned, and many of them interred. It contains, also, a great number of monuments, erected to the memory of kings, statesmen, heroes, poets, and persons distinguished by genius, learning and science. The chapel of Henry VII., adjoining, Leland calls The Wonder of the World. St. Stephen's, Walbrook, is a small church, of exquisite beauty, the masterpiece of Sir Christopher Wren: Bow Church, in Cheapside, St. Bride's, in Fleet street, St. Dunstan's, in the east, and several others, are worthy of notice; but the far greater number are of plain and ordinary architecture. The churches and chapels belonging to the establishment, in the bills of mortality, including those erected under the recent act of parliament, amount to two hundred and sixty-six. There are likewise a great number of meeting-houses for Protestant dissenters of all persuasions, thirty foreign Protestant churches, fifteen Roman Catholic churches or chapels, and six synagogues for the Jews. Besides the royal palaces, there are many fine houses of the princes of the blood, and of the nobility and gentry.

The Tower of London is very ancient, but the founder is uncertain. It is surrounded by a wall, and partly by a deep ditch. The Mint, on Tower Hill, is a very elegant modern building, of pure Grecian architecture. The bridges are a great ornament to the metropolis. The most ancient, London bridge, was begun in 1176, and finished in 1209. The length of it was nine hundred and fifteen feet; the number of arches, nineteen, of unequal dimensions, through which, in consequence of their narrowness and clumsy construction, the current rushed with such force as to render the navigation extremely dangerous. This clumsy fabric has lately been removed, and its place supplied by the New London bridge, which was commenced March 15, 1824, and completed July 31, 1831. This is one of the most splendid bridges in the world, being constructed of hewn stone, and unrivalled in the model and style of architecture. It consists of five semi-elliptical arches. Its length is nine hundred and twenty-eight feet from the extremities of the abutments, and the



width of the road-way, fifty-three feet. This bridge is one hundred and eighty feet higher up the river than the old one, and is built of the finest granite. The quantity of stone used was about 120,000 tons. The expense of the construction was borne partly by the city of London, and partly by the government; it being, like the old one, a free bridge. Westminster bridge was commenced in 1739, and opened to the public in 1750. It is twelve hundred and twenty-three feet in length, and has thirteen large, and two small semi-circular arches. Blackfriars bridge, built by Mylne, was completed in 1768. Its length is nine hundred and ninety-five feet; the breadth of the carriage way, twenty-eight; and of the foot paths, seven feet each. It consists of nine elliptical arches, the centre one of which is one hundred feet wide; and both this and the arch on each side are wider than the celebrated Rialto, at Venice. Waterloo bridge, commenced in 1811, and opened in 1816, on the anniversary of the battle it is designed to commemorate, is one of the noblest structures of the kind in the world. It consists of nine arches, each one hundred and twenty feet span, and is thirty-five feet in elevation. The other bridges are those of Southwark and Vauxhall. The Thames Tunnel, a work so long regarded as impracticable, has at length completely reached across the river, a distance of twelve hundred feet. Among the other public buildings, which can merely be enumerated here are Westminster Hall, containing the supreme courts of justice, and adjoining to which are the houses of lords and commons; the Guildhall of the city; the Sessions House; the Horse Guards; the Treasury, and the Admiralty, at Whitehall; the noble collection of public offices which form that magnificent structure called Somerset House; the British Museum; the Royal Exchange; the Bank of England; the Excise Office; the East India House; the Mansion House, for the Lord Mayor; the Monument in commemoration of the great fire, in 1666; the New Post Office, in St. Martin's-le-grand, opened in September, 1829; the Stock Exchange; the New Custom House; the New Corn Exchange, erected on the site of the old one in Mark Lane, in 1829; the Herald's College, and the halls of the various city companies. The Adelphi Terrace is the admiration of foreigners, for the noble view which it affords of the river, the bridges, and other public

buildings, and of the fine hills beyond Lambeth and Southwark. The inns of court, for the study of the law; the colleges, learned societies, and public seminaries; the noble hospitals, and other charitable institutions; the public places of diversion, &c., are too numerous to be here particularly mentioned. Such, on a cursory view of it, is the metropolis of Great Britain, to the extent and opulence of which many causes have contributed. The broad stream of the Thames, flowing between London and Southwark, continually agitated by a brisk current or a rapid tide, brings constant supplies of fresh air, which no buildings can intercept. The country around, especially on the London side, is nearly open to some distance; whence, by the action of the sun and wind on a gravelly soil, it is kept tolerably dry in all seasons, and affords no lodgment for stagnant air or water. The cleanliness of London, as well as its situation on the banks of the Thames; and the New River, with many good springs within the city itself, farther contributes to the abundance of that necessary element.

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ST. HELENA.

THE island of St. Helena stands entirely detached from any group, and is about twelve hundred miles from the nearest land, on the eastern coast of southern Africa. An imperceptible point in the Atlantic Ocean, this rock is nine leagues in its greatest circumference. Steep shores form for it a natural and nearly impregnable rampart. It is divided into two unequal parts by a chain of mountains intersected by deep valleys. The coast is very barren in appearance, but a rich verdure covers the interior of the island, even to the tops of the mountains, from which springs of pure and wholesome water exude on every side. The cultivation of almost all the fruits and commodities of Europe and Asia succeeds here. The pasturage feeds a great many oxen, sheep and goats, a resource highly valued by navigators.

It has a population of about two thousand persons, of which five hundred are whites, and fifteen hundred are negroes, the garrison not included. A company has re-

cently been formed for fitting out some whale ships from this place.

Jamestown, on the northwest coast, is the only city, and port of St. Helena. The approaches are defended by good fortifications. At the time of its discovery in 1502, the interior was only one large forest, and the gum-tree even grew on the edges of the rocks suspended over the sea. Fernando Lopez, a Portuguese renegade, who in 1513 obtained the favor of living in exile here, first stocked the island with goats, hogs, poultry, and other useful animals. The Portuguese having in time deserted it for their establishments on the southern coast of Africa, it was taken possession of by the Dutch, and abandoned by them in 1651, for the Cape of Good Hope. The English afterwards established themselves here. It was granted to the East India Company by Charles II., and was the only resting place in the Atlantic possessed by them for the refreshment of their ships. The island is ten and a half miles long, by six and three quarters broad, and about twenty-eight miles in circumference.

The principal plain in the island, called *Longwood*, situated on the eastern part, has become celebrated by the residence of Napoleon Bonaparte. The illustrious captive arrived at St. Helena in November, 1815, and died there May 5th, 1821. The spot where he laid "quietly inurned," until his remains were removed to France, was in a deep valley, surrounded by a small iron railing, and covered with a coarse brown stone, lying about eight inches above the level of the ground, without an inscription. His sepulchre was overhung by three weeping willows of a very large size; and a few yards to the south of it, is a spring from which he used to take his water. This interesting spot is distant from Jamestown about two miles and a half, and is approached by an excellent road connecting the two places. The body of Napoleon was deposited in a mahogany coffin, placed within three other cases: on the external one was the inscription, *General of the French*. By his side laid the sword he wore at Austerlitz.

Recent visitors to Bonaparte's tomb describe the fresh planting of a set of young willows around it, cuttings from the parent trees, by the present governor, as the old ones are fast going to decay. Longwood is now a farm-house, and no part but the former billiard room remains inhabita-

ble; the other apartments being converted into stables, granaries, &c. The new Longwood House, which is an excellent dwelling, has never been occupied, and is apparently fast falling into ruins.

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## NEW ZEALAND CHIEF.

It is a point of honor with a chief never to touch what belongs to those who have trusted themselves to his friendship, and against whom he has no claim for satisfaction, on account of any old affront or outrage. To be supposed capable of doing so, would be felt by any of them as an intolerable imputation. We find a striking instance of this, to pass over many others that might be quoted, in the conduct of Tetoro, who returned home from New Zealand from Port Jackson, along with Captain Cruise, in the *Dromedary*. It was thought necessary, during the passage, to take from this chief a box containing some gunpowder, which he had got with him, and to lodge it in the magazine, until the ship arrived at New Zealand. "Though every exertion," says Captain Cruise, "was used, to explain the reason why he was requested to give it up, and the strongest assurances made that it would be restored hereafter, he either could not or would not understand what was said to him. Upon parting with the property, which, next to his musket, was in his eyes, the greatest treasure in the world, he fell into an agony of grief and despair which it was quite distressing to witness, repeatedly exclaiming 'No good;' and, rolling himself up in his mat, he declined the conversation of every one. He remained in this state so long, that the powder was at length brought back; but he refused to take it, saying, 'that they might again put it in the magazine, since they must be aware that he had not stolen it.'" Similar to that of Tetoro, was the conduct of a chief whom Mr. Marsden met on his first visit to New Zealand, and who was so much grieved and ashamed at the circumstance of one of his dependants having stolen some trifle from that gentleman, that he sat for two days and nights on the deck of the ship, and could not be prevailed upon to enter the cabin.

## ARABIAN HOSPITALITY.

Haji Ben Hassuna, a chief of a party of the Bey of Tripoli's troops, pursued by Arabs, lost his way, and was benighted near the enemy's camp. Passing the door of a tent which was open, he stopped his horse, and implored assistance, being exhausted with fatigue and thirst. The warlike Arab bid his enemy enter his tent with confidence, and treated him with all the respect and hospitality for which his people are so famous. The highest among them, like the patriarchs of old, wait on their guest. A man of rank, when visited by a stranger, quickly fetches a lamb from his flock and kills it, and his wife superintends her women in dressing it in the best manner.

With some of the Arabs, the primitive custom (so often spoken of in the Bible), of washing the feet is yet adopted, and this compliment is performed by the head of the family. Their supper was the best of the fatted lamb roasted; their dessert, dates and dried fruit; and the Arab's wife, to honor more particularly her husband's guest, set before him a dish of "boseen," of her own making. This was a preparation of flour and water kneaded into a paste, which being half baked was broken to pieces and kneaded again with new milk, oil, and salt, and garnished with "ka-deed," or mutton dried and salted in the highest manner.

Though these two chiefs were opposed in war, they talked with candor and friendship to each other, recounting the achievements of themselves and their ancestors, when a sudden paleness overspread the countenance of the host. He started from his seat and retired, and in a few moments afterwards sent word to his guest that his bed was prepared, and all things ready for his repose; that he was not well himself, and could not attend to finish the repast; that he had examined the Moor's horse, and found it too much exhausted to bear him through a hard journey the next day, but that before sunrise an able horse with every accommodation would be ready at the door of the tent, where he would meet him and expect him to depart with all speed. The stranger, not able to account farther for the conduct of his host, retired to rest.

An Arab waked him in time to take refreshment before his departure, which was ready prepared for him; but he

saw none of the family till he perceived, on reaching the door of the tent, the master of it holding the bridle of his horse, and supporting his stirrups for him to mount, which is done among Arabs as the last office of friendship. No sooner was Haji mounted, than his host announced to him that throughout the whole of the enemy's camp he had not so great an enemy to dread as himself. "Last night," said he, "in the exploits of your ancestors, you discovered to me the murderer of my father. There lie all the habits he was slain in (which were at that moment brought to the door of the tent), over which, in the presence of my family, I have many times sworn to revenge his death, and to seek the blood of his murderer from sunrise to sunset. The sun has not yet risen: the sun will be no more than risen, when I pursue you, after you have in safety quitted my tent, where, fortunately for you, it is against our religion to molest you after your having sought my protection and found a refuge there; but all my obligations cease as soon as we part, and from that moment you must consider me as one determined on your destruction, in whatever part, or at whatever distance we may meet again. You have not mounted a horse inferior to the one that stands ready for myself; on its swiftness surpassing that of mine depends one of our lives, or both."

After saying this, he shook his adversary by the hand and parted from him. The Moor, profiting by the few moments he had in advance, reached the Bey's army in time to escape his pursuer, who followed them closely, as near the enemy's camp as he could with safety. This was certainly a striking trait of hospitality, but it was no more than every Arab and every Moor in the same circumstances would do.

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#### CHINESE INTEGRITY.

A YOUNG man, travelling in the province of Chensi in China, finding a purse on the road containing ten or twelve crowns, sought the rightful owner of it, and returned it to him. This disinterestedness appeared most heroic to the Chinese; and the mandarin of the place hearing of it, would not suffer it to pass unrewarded. He extolled the

action himself in a discourse, which was afterwards printed in large characters, and affixed to the palace gates. But God who is pleased even with natural virtues, conferred a favor infinitely greater on this young man; for, as he was continuing his journey, a total stranger, accosted him with these words—"How could you return the money so generously? know that similar virtues belong exclusively to the Christians, and that in the state you are now in, all your virtues will not save you after death. If you will believe me, go and find the father of the Christians, and embrace his religion, without which, candor and natural equity alone, will not avail you in the next life." He instantly obeyed the stranger, and returned in quest of me, says the writer of this. With great simplicity, he related all that had happened. He frequently asked: "What is a christian? What do you wish me to do?" I instructed him with the greatest facility in the essential tenets of our holy faith, so pleased did he appear with every thing I said to him. Moreover, his great candor and simplicity charmed me: and, when I judged him sufficiently instructed, I baptized him, and put him in the way of ennobling and sanctifying for the future his natural good dispositions, by teaching him how to render every thought, word, and action, meritorious to eternal life.

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#### WONDERFUL EXAMPLE OF THE LOVE OF OUR NEIGHBOR.

WE read in the lives of the Fathers of the desert, a very singular example of charity. A Religious met in the road a poor cripple covered with disgusting ulcers, and in so miserable a condition, that he could neither support, nor drag himself along. The Religious moved with compassion, conveyed him to his cell, and rendered him all the assistance he was able. The poor cripple, having somewhat recovered his strength, was asked by the Religious, whether he would live with him. I will do what I can to support you: we will unite in prayer and serve God together. O! what joy you cause me, replied the poor man; I am truly happy in having found in your charity a solace to my misery.

The Religious who with difficulty found even scanty means to support himself, redoubled his exertions, that he might have wherewith to support the poor man, and he even supported him better than himself; but after some time the cripple began to murmur against his host, and complain of his poor fare. Alas! my dear friend, said the Religious, I take more care of you than I do of myself: I cannot do any thing more for you than what I do. Some days after, the ungrateful man repeated his complaints and poured out upon his benefactor a torrent of injuries. The Religious patiently endured it, without answering a word. The poor cripple blushing with shame for having used such vile language to the holy man, who had done every thing for him, begged his pardon. But he shortly after relapsed into his peevishness, and entertained such hatred against the charitable Religious, that he became insupportable. I am tired of living with you, said he, I wish that you would convey me to the road from which you took me; I am not accustomed to be so badly nourished. The Religious begged his pardon, and promised him that he would strive to maintain him better.

He was inspired to go to the house of a worthy citizen to seek better nourishment for the cripple. Come every day, said the citizen, and I will give you something for him. The cripple now seemed contented: but at the end of a few weeks, he again began to reproach the Religious. Go, said he, you must be a hypocrite: you pretend to go for food for me, and it is for yourself: you privately take the best yourself and give the rest to me. Ah! brother, said the Religious to him, you are indeed mistaken; I do assure you that I never solicit for myself, that I do not even touch what I receive for you. If you are not contented with my exertions, have patience at least, for the love of Jesus, until I can do better. Begone, I have no need of your advice, replied the cripple; and all of a sudden, he seized a stone and threw it at the head of the Religious, who avoided the blow. Immediately after the unhappy man took up his crutch, and knocked down the poor Religious. God forgive you, said the Religious, and I forgive you for the love of him who was more vilely treated than I am. You say that you pardon me, replied the cripple; but you are not sincere, you already wish me dead. I assure you, brother, replied the Religious, that



I pardon you with all my heart. The Religious wished to embrace him to prove his forgiveness; at that instant the cripple seized him by the throat, tore his face with his nails, and endeavored to strangle him. The Religious having freed himself from his hands, the enraged man said to him, away with you, I shall be the death of you.

The charitable Religious bore in patience with him, for three or four years. During which time, it is impossible to relate the indignities and cruelties, that this cripple heaped upon him, telling him every moment, that he wished to be conveyed to the place where he had found him, that he would rather die of hunger, or cold; or be devoured by wild beasts, than to live with him.

The Religions knew not what to do; for, on the one hand, he feared, that if he carried the man to the place where he had found him, he would perish through want; and on the other, he was apprehensive of losing his patience with him. In this perplexity, he went to consult one of his friends.

His friend, a man inspired by God, thus said to him: "Ah! my son, take care; the thought that you have of leaving this poor man, is a temptation of the devil who strives to deprive you of your crown. If you abandon him, God will not. But, replied the young Religious, I fear that I shall lose my patience with him. Why should you lose it? inquired the holy man. Do you not know that it is towards those who have done us the greatest injury, we are to exercise the greatest charity? What merit would you have in being patient with a person who had never injured you? Charity is a heroic virtue, which looks not to the vices of man, but has God alone in view. Thus, my son, protect the cripple, and the more wicked he is, the more you should pity him. Whatever you do for him through charity, our Lord will consider it as done to himself. Prove by your patience, that you are a disciple of a suffering God; and remember that it is by patience and charity a Christian is known. Regard this poor man, as a means which God has given you to gain your heavenly crown.

The Religious followed the advice of the holy man; he had greater charity for this miserable man than before, and he never ceased to pray for him. God blessed such heroic patience. The poor man was at length converted,

and passed the remainder of his life in repentance and piety.

Oh! the excellent example of charity, which will one day confound so many who do not now endure a harsh word, or the slightest affront. Without charity, you will never be saved, although you might work miracles. But there is no charity where there is no patience. It is not to love our neighbor according to God, when we will neither put up with him, nor bear with his defects; and it is not sufficient to do all this once, we must constantly reduce it to practice.

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#### DUTIES OF MAN TOWARD HIMSELF.

MAN does not belong to himself, he belongs to Almighty God. It is from the Divine Goodness that he received his soul with its intellectual faculties, and his body with its wonderful powers. He must then use his soul and his body according to the will of his Creator. All his senses must then be employed for the service of God; he must avoid all intemperance, and impurity, and any vice by which his body might be defiled. He must have a still greater care, if possible, for his soul, improving his intellectual faculties, by acquiring as much knowledge, as his duty will require and his circumstances will allow him to do, and above all, by adorning his heart by the practice of every virtue.

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#### MAN CONSIDERED WITH REGARD TO HIS BODY.

If there be any thing in the creation calculated to arrest our astonishment more than another, it is the study of man, for whose use and benefit every other object was created. Hence with our favorite poet, we may say:

“The proper study for mankind is man.”

Man is here below the master-piece of the Almighty. In vain can we endeavor to give his beauties. The pencil is too tame to correspond with the liveliness of the conceptions. Every thing in man speaks him lord of the

universe. His attitude, his noble and majestic gait, is that of a commander, and sufficiently announces the superiority of his rank. His head erect seems made to admire the heavens, his future inheritance. On his august countenance is imprinted the character of his dignity, and in his physiognomy may be read the image of his immortal soul. The super-excellency of his nature pierces the material organs, and animates with a divine fire the traits of his countenance. Examine with the nicest eye his every member formed equally for utility and ornament. His head adorned with graceful tresses; his open and raised forehead, his lively and piercing eyes, those eloquent interpreters of the sentiments of his soul; his mouth, the seat of laughter and organ of speech; his hands, the constant source of new productions; his open breast, which projects with so much grace; his easy and dignified figure; his legs so admirably well proportioned to the edifice which they support; his feet, that form the narrow but solid basis—he only touches the earth with his farthest extremities, beholding it, as it were at a distance, and seeming to despise it. But, if we enter into the interior of this beautiful edifice, we can never satisfy ourselves with contemplating the riches of the detail. What a great variety in the form, structure, order, situation, movement and harmony of the nerves, sinews, bones, joints, veins and arteries; not one of them all ill-shaped, ill-placed, or useless; not one that interferes or hinders the free exercise of the others. What a wonderful microcosm is man, to such as consider the component parts, the harmony and economy of his whole frame, the different fluids, the four hundred bones, the forty different sorts of glands, the four hundred and sixty-six muscles, the forty pair of nerves, the fibres, the membranes, the arteries, the veins, the lymphatic ducts, the excretory vessels, the tendons, the ligaments, the cartilages. Can we consider without astonishment, the constant play of the lungs, the organs of respiration, together with the energy of the heart, which in a healthy person contracts not much less than five thousand times in an hour, and transmits the blood to the most remote parts of the body. The large muscles of the arm, or of the thigh, are soon wearied: a day's labor, or a day's journey, exhausts their strength. But the heart toils whole weeks, months and years unwearied, and is equally

a stranger to intermission and fatigue. In whatever light I contemplate the wonderful mechanism of the human frame, where delicacy is united with strength, lightness with solidity, multiplicity of parts with simplicity of the whole, I feel disposed to join the ancient philosopher in his assertion, that the description of the human frame is the most beautiful hymn in the honor of the Deity, and had I been an atheist before, like Galen, I should feel compelled to confess from the excellency of the design, the existence of an omnipotent Designer. Nor shall any one ever convince me that this body, framed with such exquisite art, and gifted with such excellent powers, is merely destined for the short day of this transitory life, and that it will not be restored to me, on a future day, infinitely more perfect. When the heavens shall pass away with the noise of a tempest, when the edifice of the universe shall crumble to pieces, I shall not be buried under its ruins; but shall rise again in this very same body, which if I am careful not to defile with sin, will become conformable to the glorified body of my Savior.

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VANITY IN DRESS.

EXPERIENCE too often demonstrates, that persons who place their affections at first upon trifles for amusement, will find those trifles in the end become their most serious concern; nor can there be a surer mark of a weak and little mind, than a constant solicitude for trinkets, and a passionate love for finery; for then it becomes a central point to which every thought is referred. But this blame or censure ought to be shared among more than it generally reaches. Far more guilty are those men, who priding themselves on a superior understanding, and claiming a superiority which others seem to bow to, exalt trifles by immoderate praise, and admire a feather or a riband well disposed, more than any mental or moral excellence. Ought not all such persons as thus mislead unwary minds, minds studious of pleasing, to be considered as perverters of reason, and corrupters of the world. Were the men to admire mental accomplishments more, and to value less things by which no real excellence is conferred, we

would observe the ladies spending less time at their toilet, and more at their studies. If we seem to pity a child when we behold it placing its supreme felicity on toys, which soon fall to pieces in its hands, how must our pity be excited at those grown up children, who place their enjoyment in toys of a different description, but equally fragile. The only difference between them both is, that the frivolity of the latter is voluntary, and the effect a premeditated choice.

In dress, as in other things, all extremes should be avoided; for, as the mind and heart can be but little improved when all care is swallowed up in the decoration of the person, so a total inattention to dress often originates in a pride that frequently proceeds from a contempt of mankind. What can render us more deservedly contemptible in the eyes of others, than that those very things we have lived without half our lives, should make us miserable, if lost but for half a day; and that we, who once had wishes only proportioned to our wants, should now feel wants in proportion to our wishes. On the other hand, how much must we admire the sense and happiness of a sister, who, in the midst of a grand display of finery and trinkets, and hearing her other sisters each expressing their various wants and wishes, could say: "how many things are there here for which I neither feel a want nor a wish!" It is paying a poor compliment to ourselves or acquaintance to suppose that we have no better claim upon their attention than the extravagance or elegance of their dress. It moreover shows us destitute of true Christian spirit, and grossly ignorant of our first beginning and last end. Were we seriously to reflect, that in man are comprised two distinct existences, and, as it were, two distinct men; one corporeal, frail and perishable; the other spiritual and immortal:—that the part of him which came from the earth, shall return to dust again; and the part which came from the Deity, shall again return to him:—that at the grave, where this temporal life is concluded, begins the life of eternity, we should feel ashamed of our weakness, in giving so decided a preference to the fashionably adorning of our poor tenements of clay, before ornamenting our immortal souls.

Theodoret, well known for his Church History, informs us, that his mother, who suffered a great deal from a

bad eye, went one day to a holy man, who lived in a cell near Antioch, to obtain a cure. Being very young, not quite twenty-three years of age, and very fond of dress, she decked herself out in all her finery: bracelets, earrings, cosmetics; the most costly ornaments were pressed into service, to heighten her personal charms, and to add to her consequence. At the sight of all this display, the man of God conceived on the spot a desire of curing the lady of her vanity; an evil far more ruinous in its consequences than that of her eye-sight. Daughter, said the venerable religious, were a painter, uncommonly skilful in his profession, to execute a portrait according to all the rules of art, and were a man, completely ignorant of painting, take upon himself to give it some additional touches after his own fancy, to make alterations and additions, can you suppose that the limner would not feel the affront? Certainly he would, replied the lady, and with great reason. O! my daughter, continued the holy solitary, you cannot doubt but that the Creator of all things, that adorable Workman, who has modelled us, must be heinously offended at your seeming to tax his exquisite wisdom of ignorance, in wishing to reform or perfect his work in your own person. Believe me, make no alterations in this portrait, which is the image of God. Pretend not to give to yourself what his superior wisdom has denied you. Strive not to acquire a false and artificial beauty, which may draw the innocent into sin, by laying snares for your admirers. My mother, continues Theodoret, was a woman of excellent principles; and no sooner had she received this rebuke, than she cast herself at the feet of the religious, thanking him for his salutary admonition. She then solicited him with the greatest sentiments of humility, to obtain of God the cure of her eye. He resisted for a long time her importunities, through humility; but at last, overcome, he blessed her, and she was cured upon the spot. As soon as my mother returned home, she cast off all her vain ornaments, and, convinced that modesty is the greatest ornament both of wisdom and beauty, she ever after dressed herself in the same neat, simple, unaffected manner, as the man of God had prescribed her.

## DREADFUL CONSEQUENCES OF IMPURITY.

Of all the enemies of salvation, there is not one which is more dangerous, causes greater disorders among Christians, or plunges more into hell, than the vice of impurity; because its attacks, very frequent, are so extremely violent, that a complete victory is seldom obtained.—Thomas Cantinprensis gives us an account of a young nobleman, of excellent dispositions, whose friendship during his studies he had sedulously cultivated. It happened that his friend, on quitting college, fell into some very dissipated and dissolute company. His virtue soon became a victim to their bad example and loose discourses. What at first from habit shocked him, soon became familiar, and afterwards agreeable. He was ashamed to appear less licentious than his companions. At first he only wished to taste of the voluptuous draught, and to go no farther; little reflecting that a single spark has frequently produced a general conflagration. This indulgence, so far from satisfying, only increased his thirst, and inflamed his desires; for lust is an insatiable passion. In a short time, every vestige of his former virtue disappeared, and so hardened did he grow in vice, that he could rival the most infamous and profligate among his companions. Our author observing his change, used every effort to recall him from the dreadful precipice, by exposing to him his danger; but all in vain. The baneful effect of bad example, joined to the new habits of vice which he had acquired, so corrupted every good sentiment, that he remained obstinately deaf to the voice of his friend. He continued indulging his impure passions, till it pleased the Almighty to make him a striking example, and a salutary warning to all young men, who, in after times shall suffer themselves to be carried away by this infamous passion.—One night, he awoke so terribly frightened, that his cries alarmed the whole house. All in haste, flocked to his bed-side. I leave you to judge what must have been their distress, when they found him in the most horrible despair, and could get no other answer from him than cries, shrieks and groans. A clergyman was sent for, who endeavored to turn his mind to God, and to solicit pardon for his crimes: no impression could be made. At last, turning

round to the assistants, who were all bathed in tears at so melancholy a spectacle, and looking on them with his haggard eyes, in a lamentable tone he exclaimed: "Wo to my seducers: in vain do you desire me to have recourse to God; there is no grace left for me: behold! hell opens wide its mouth to devour me!!!" With these horrible words, that thrilled through the inmost souls of all present, he expired.

May this example, and innumerable others, convince inexperienced youth, that there can be no other security against the repeated hostile attacks of this implacable foe than vigilance and prayer. Should any, trusting to their acquired virtue and wisdom, fancy themselves secure, let them consider the examples of a David and a Solomon; and let them with profound humility and a constant watchfulness, labor to work out their salvation, when they behold the tallest cedars of Lebanon brought low by the destructive blasts of impurity. The best remedy is to resist the very first impressions, and all improper liberties, which many, through a false peace of conscience, are pleased to call venial, although they have proved the ruin of innumerable souls. The demon of impurity having succeeded in blindfolding his victims, is careful not to excite them to any act publicly scandalous, which he knows might open their eyes, make them see their wretched state, and eventually rescue them from his detestable usurpation. The second is fasting and prayer; for *this kind of devil can go out by nothing but by prayer and fasting*, Mark ix. 28. If the temptation prove obstinate, to call out from the bottom of the heart: *Lord save me or I perish: Lord make haste to help me*: "Good Jesus! free me from my enemies by the merits of thy holy death." Or:

"My God, my Savior, and my all,  
"Come and protect me, lest I fall."

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#### A CURE FOR INTemperance.

A **YOUNG** man, who had long indulged in a ruinous propensity for liquor, became, as is generally the case with such persons, extremely gloomy and melancholy. In his pensive moments, he would argue with himself on



his conduct and infatuation, which he would acknowledge bordered upon madness, and reproach his own inconstancy in sacrificing every thing sacred, health, friends, riches, comfort and reason, at the shrine of a brutish pleasure, a more sensual gratification, that could continue but a short time, and was followed by the most distressing reflections and self-reproach. He would resolve and resolve again, but his resolutions as often bended to the solicitations or sarcasms of his dissolute and sottish companions. He would sometimes pray with the poet Thompson:

Let god-like Reason from her sovereign throne  
Speak the commanding word, I will; and it is done.

But a return of his former scenes of dissipation, backed by the violence of a tyrannical evil habit soon staggered his resolutions, and plunged him once more into an ocean of miseries. Sunk into this fathomless abyss, whence he felt an unavailing wish to extricate himself, he applied to a former friend, in whose prudent counsels he had on former occasions found comfort, and solicited his assistance to conquer a passion that had so repeatedly baffled his best endeavors and resolutions. The friend, seeing him so dejected, desired him not to lose courage: and to quiet his mind, and raise his drooping spirits, he promised to entertain him with a story from his favorite and loquacious old author. Homer, in his *Odyssey*, tells, that Agamemnon, on his going to Troy, left one of his poets with Queen Clytemnestra, charging him at the same to impress on her memory every day the precepts of virtue and the danger of vice, in his divine song; and he assures us, that Ægyptus could never succeed in his bad designs, till he had prevailed upon the queen to form the fatal determination of removing the importunate censor, whom she had so much dreaded, from her presence, and of banishing him to a desert, forlorn island. Now, the only task I shall lay upon you is, to suffer nine lines, which I shall give you framed and glazed, to hang up in your study; and all that I ask is, that you will promise me, on the word of a gentleman, to read them over every morning and night; and as often as you suffer yourself to yield to your hated and abhorred passion, you shall turn the verses near the

wall, and let them remain so, till I come. If you can have courage to submit to this censor, and will pledge your word neither to neglect nor banish him, I think I can promise you a double victory. The engagement was readily entered into; and the next day the following verses, elegantly framed and glazed, were suspended:

Recollect

What follies in your loose unguarded hour  
Escap'd—For one irrevocable word,  
Perhaps that meant no harm, you lose a friend;  
Or in the rage of wine, your hasty hand  
Performs a deed that haunts you to the grave,  
Add that your means, your health, your parts decay,  
Your friends avoid you; brutishly transformed,  
They hardly know you; or, if one remain  
To wish you well, he wishes you to heaven.

Suffice it to say, that the friend continued his frequent and charitable visits for several years, during which time, he found the frame only twice reversed.

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SNUFF-TAKING, SMOKING.

**CHEWING.** The only plea for chewing this noxious plant, which is entitled to a serious consideration is, that it tends to preserve the teeth. This is the strong hold of tobacco chewers—not, generally when they commence the practice, but as soon as they find themselves slaves to it.

Now the truth appears to be this:

When a tooth is decayed in such a manner as to leave the nerve exposed, the powerful stimulus of tobacco may perhaps diminish a little its sensibility. At least some of those, who are already slaves to this dirty practice, try to persuade themselves it is so. But all who know any thing about the matter agree that the good effect of this filthy habit is, generally speaking, purely imaginary, whilst its fatal consequences are certainly dreadful—for on one side, it is difficult to prevent some part of the saliva from going down into the stomach, which always produces disorder, and, on the other hand, this practice occasions a great loss of saliva, which weakens digestion, and often produces emaciation.

**SMOKING.** Smoking is indecent, filthy, and rude, and to many individuals highly offensive. When first introduced into Europe, in the 16th century, its use was prohibited under very severe penalties, which in some countries amounted even to *cutting off the nose*. And how much better is the practice of voluntarily burning up our noses, by making a chimney of them? The German physiologists compute, that of twenty deaths, between eighteen and thirty-five years, ten originate in the waste of the constitution by smoking.

This is indeed a horrid picture; but when it is considered that the best estimates which can be made concur in showing that tobacco to the amount of sixteen millions of dollars, is consumed in the United States annually, and that by far the greater part of this is in smoking cigars, there is certainly room for gloomy apprehensions. What though we do not use the dirty pipe of the Dutch and Germans? No parent ever teaches his child the use of tobacco, or even encourages it, except by his example. Thus the smoker virtually condemns himself in the very "thing which he alloweth."

Tobacco is one of the most powerful poisons in nature. Even the physician, some of whose medicines are so active that a few grains, or a few drops, will destroy life at once, finds tobacco too powerful for his use; and in those cases where it is clearly required, only makes it a last resort. Its daily use, in any form, deranges, and sometimes destroys the stomach and nerves, produces weakness, low spirits, dyspepsy, vertigo, and many other complaints. These are its *immediate* effects.

Its remoter effects are scarcely less dreadful. It dries the mouth and nostrils, and probably the brain; benumbs the senses of smell and taste, impairs the hearing, and ultimately the eye-sight. Germany, a *smoking nation*, is at the same time, a *spectacled* nation. More than all this; it dries the blood; creates thirst and loss of appetite; and in this and other ways, often lays the foundation of intemperance. In fact, not a few persons are made drunkards by this very means. In addition to all this, it has often been observed that in fevers and other diseases, medicines never operate well in constitutions which have been accustomed to the use of tobacco.

Of the expense which the use of it involves, I have

already spoken. Of the sixteen millions of dollars, thus expended, nine millions are supposed to be for smoking Spanish cigars; six millions, five hundred thousand for smoking American tobacco, and for chewing it; and five hundred thousand, for snuff.

**TAKING SNUFF.** I have seen many individuals who would not, on any account whatever, use spirits, or chew tobacco; but who would not hesitate to dry up their nasal membranes, injure their speech, induce catarrhal affections, and besmear their face, clothes, books, &c., with *snuff*. This, however common, appears to me ridiculous. Almost all the serious evils which result from smoking and chewing, follow the practice of snuffing powdered tobacco into the nose.

Naturalists say there is one species of maggot fly that mistakes the odor of some kinds of snuff for that of putrid substances, and deposits its eggs in it. In warm weather therefore, it must be dangerous to take snuff which has been exposed to these insects; for the eggs sometimes hatch in two hours, and the most tremendous consequence might follow. And it is not impossible but that some of the most painful diseases to which the human race are liable, may have been occasionally produced by this or a similar cause. The *tic douloureux* is an example.

A very common disease in sheep is known to be produced by worms in cavities which communicate with the nose. Only a little acquaintance with the human structure would show that there are a number of cavities in the bones of the face and head, some of which will hold half an ounce each, which communicate with the nose, and into which substances received into this organ occasionally fall, but cannot escape as easily as they enter. Add to this that this dirty practice seems to be entirely unnatural; for had the Creator intended our nose for a dust hole, he would not have turned it upside down.

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#### OPPROBRIOUS WORDS TO BE AVOIDED.

WE read of a captain who had acquired the very ungentlemanly habit of uttering upon every occasion, whilst engaged in conversation, very unbecoming words. Differ-

ent were the expedients he tried to overcome this ill bred propensity. All attempts proved unsuccessful. At last he hit upon an expedient, which produced the desired effect. He determined, every day he should discover himself pronouncing an unbecoming word, to drink nothing at all that day but water. A few days of this severe penance, which he had the resolution to continue, made him so extremely guarded in his expressions, that in a short time he found himself completely cured.—Though experience and holy scripture prove the great difficulty of correcting a wicked tongue, still, were a person enslaved to this failing, to bind himself to say every time he relapsed, “O God forgive me!” to give a small alms, or to repeat some short prayer, these his good and persevering endeavors, joined to the all-powerful grace of God, would infallibly enable him to lay aside this abominable and justly reprobated practice. Parents and masters should be earnest in correcting the first dispositions to this vice, always mindful of the doctrine of the holy scripture, *the man that is accustomed to opprobrious words, will never be corrected all the days of his life.* Eccles. 20. A holy man instructing his flock how to check the faults of the tongue, bids them to consider the insult they offer to God, in defiling that mouth with unbecoming words, which has been opened to receive its Lord, which has been sanctified and purpled with the blood of the Lord. “How frequently do you observe persons,” exclaims the holy doctor, “showing their respect to this material temple, either by stooping down to kiss the vestibule, or by first touching it with their hand, and then applying that hand to their mouth! And shall less respect be shown to the living temples of the Holy Ghost, to the door or gate through which Christ has entered, and through which he comes to us as often as we communicate! Believe me, it is no common honor done to our mouth, when it is permitted to receive our divine Lord. Hear ye this and tremble and blush, as many as utter indecent, unbecoming words, considering the honor and privileges of that mouth, which is so shamefully polluted.”

## MAN CONSIDERED IN HIS SOUL.

THE corporeal perfection of the human frame is certainly very great, but what is this if compared with man considered as an intelligent being! Man is endowed with reason: he can form ideas, compare them, judge of their relations and oppositions, and act in consequence of his judgment. Possessed with the gift of speech he can clothe his ideas with terms of arbitrary signs, and by this admirable prerogative communicate his thoughts and perfect all his faculties. By this means, he can arrive at a degree of proficiency in the different arts and sciences, enlarge the boundaries of the human mind, and make all nature tributary to his wisdom and power. The excellency and powers of the human mind shine forth with fresh splendor in the establishment of learned societies, and well regulated colleges and universities, where the industry and talents of the enlightened are perseveringly employed in the same pursuits, and their united lights, concentrated into a focus, make daily new and astonishing discoveries. But a prerogative infinitely superior to all this, is the establishing a commerce with his Creator by means of religion. Shut up in the thickest darkness, animals are ignorant of the hand that formed them. They enjoy life, without being able to ascend to the author of their existence. Man alone ascends to this divine principle, where, prostrate before the throne of Being by excellence, he adores with the sentiments of the most lively gratitude, the ineffable goodness which has been pleased to create him. By a succession of eminent faculties, God deigns to reveal himself to him, and to lead him, as it were, by the hand in the road to happiness. The different laws, which he has received from the supreme Wisdom are the great lights placed at different distances on the way which leads from time to eternity. Illumined by this celestial light, he advances in the career of glory, which is opened to him; he seems to seize the crown of life, and press it on his immortal brows. Such is man in the highest degree of terrestrial perfection. Considered under this point of view, he has no connexion whatever with the rest of animals. In effect, the breath of life which animates him, this intelligent soul, which he has received from heaven,

makes him a distinct being. Nevertheless this soul only acts here below by means of corporeal organs. Man is a mixed being; and this union of soul with an organized body, is the source of the most fertile and most wonderful harmony in nature. A substance which thinks, and which has in itself a principle of action, is combined with a substance which thinks not, and which of its own nature is indifferent to motion or rest. From this surprising union there arises between the two substances a reciprocal commerce, a kind of action and re-action, which is the life of mixed beings, and which is so deserving our attention and serious consideration, since it constitutes our own nature, and shows us new and still more wonderful effects of God's power, wisdom, goodness, and love.

These are thy glorious works, Parent of good,  
Almighty, thine this universal frame,  
Thus wonderous fair: Thyself how wondrous then,  
Unspeakable! who sitt'st above these heavens,  
To us invisible or dimly seen  
In these thy lowest works; yet these declare  
Thy goodness beyond thought or power divine.

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#### INTELLECTUAL AND MORAL EDUCATION OF THE PEOPLE.

WHEN we speak here of intellectual education, we would not suggest that our citizens are all to become able linguists, or profound mathematicians. This, at least for the present, is not practicable; it certainly is not necessary. The object at which we now aim will be attained, when every man is familiarly acquainted with what are now considered the ordinary branches of an English education.

The intellectual stores of one language are then open before him; a language in which he may find all the knowledge that he will ever need to form his opinions upon any subjects on which it will be his duty to decide. A man who cannot read, let us always remember, is a being not contemplated by the genius of our constitution.

Where the right of suffrage is extended to all, he is certainly a dangerous member of the community, who has not qualified himself to exercise it. But on this part of

the subject I need not enlarge. The proceedings of our national and state legislatures already furnish ample proof that our people are tremblingly alive to its importance. We do firmly believe the time to be not far distant, when there will not be found a single citizen of these United States, who is not entitled to the appellation of a well-informed man.

But supposing all this to be done, still only a part, and by far the least important part of our work will have been accomplished. We have increased the power of the people, but we have left it doubtful in what direction that power will be exerted. We have made it certain that a public opinion will be formed; but whether that opinion shall be healthful or destructive, is yet to be decided.

We have cut our channels, by which knowledge may be conveyed to every individual of our mighty population; it remains for us, by means of those very channels, to instil into every bosom an unshaken reverence for the principles of right.

Having gone thus far, we must go farther still; for you must be aware that the tenure by which our liberties are held can never be secure, unless moral, keep pace with intellectual cultivation. This leads us to remark, in the second place, that our other and still more imperative duty is to cultivate the moral character of our people.

#### FOUNDATIONS OF KNOWLEDGE.

EVERY man may be said to begin his education, or acquisition of knowledge, on the day of his birth. Certain objects, repeatedly presented to the infant, are after a time recognized and distinguished. The number of objects thus known, gradually increases, and, from the constitution of the mind, they are soon associated in the recollection, according to their resemblances, or obvious relations. Thus sweat-meats, toys, articles of dress, &c., soon form distinct classes in the memory and conception. At a later age, but still very early, the child distinguishes readily between a *mineral* mass, a *vegetable*, and an *animal*; and thus his mind has already noted the three great classes of natural bodies, and has acquired a certain de-



gree of acquaintance with *natural history*. He also soon understands the phrases, "a falling body," "the force of a moving body," and has therefore a perception of the great physical laws of gravity and inertia. Having seen sugar dissolved in water, and wax melted round the wick of a burning candle, he has learned some phenomena of chemistry. And having observed the conduct of the domestic animals, and of the persons about him, he has begun his acquaintance with physiology and the science of mind. Lastly, when he has learned to count his fingers and his sugar plums, and to judge of the fairness of the division cake between himself and his brothers, he has advanced into arithmetic and geometry. Thus within a year or two, a child of common sense has made a degree of progress in all the great departments of human science, and, in addition, has learned to name objects, and to express feelings, by the arbitrary sounds of language. Such, then, are the beginnings or foundations of knowledge, on which future years of experience, or methodical education, must rear the superstructure of the more considerable attainments, which befit the various conditions of men in a civilized community.

The most complete education, as regards the mind, can only consist of a knowledge of natural history, and of science, and a familiarity with language. As regards the body, it consists of the formation of various habits of muscular action, performance on musical instruments, drawing and painting, and other exercises of utility or amusement. By reviewing a complete table of such matters, each man may see at once what he can know, and what it may suit his particular condition to study.

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#### ON THE PLEASURE OF ACQUIRING KNOWLEDGE.

In every period of life, the acquisition of knowledge is one of the most pleasing employments of the human mind. But in youth, there are circumstances which make it productive of higher enjoyment. It is then that every thing has the charm of novelty; that curiosity and fancy are awake; and the heart swells with the anticipations of future eminence and utility.

Even in those lower branches of instruction, which we call mere accomplishments, there is something always pleasing to the young in their acquisition. They seem to become every well educated person; they adorn, if they do not dignify humanity; and, what is far more, while they give an elegant employment to the hours of leisure and relaxation, they afford a means of contributing to the purity and innocence of domestic life.

But in the acquisition of knowledge of the higher kind, in the hours when the young gradually begin the study of the laws of nature, and of the faculties of the human mind, or of the magnificent revelations of the Gospel, there is a pleasure of a sublimer nature. The cloud, which, in their infant years, seemed to cover nature from the view, begins gradually to resolve.

The world in which they are placed, opens with all its wonders upon the eye; their powers of attention and observation seem to expand with the scene before them; and, while they see, for the first time, the immensity of the universe of God, and mark the majestic simplicity of those laws by which its operations are conducted, they feel as if they were awakened to a higher species of being, and admitted into nearer intercourse with the Author of nature.

It is this period, accordingly, more than all others, that determines our hopes or fears of the future fate of the young. To feel no joy in such pursuits; to listen carelessly to the voice which brings such magnificent instruction; to see the veil raised which conceals the counsels of the Deity, and to show no emotion at the discovery, are symptoms of a weak and torpid spirit, of a mind unworthy of the advantages it possesses, and fitted only for the humility of sensual and ignoble pleasure.

Of those, on the contrary, who distinguish themselves by the love of knowledge, who follow with ardor the career that is open to them, we are apt to form the most honorable presages. It is the character which is natural to youth, and which, therefore, promises well of their maturity. We foresee for them, at least, a life of pure and virtuous enjoyment, and we are willing to anticipate no common share of future usefulness and splendor.

In the second place, the pursuits of knowledge lead not only to happiness, but to honor. "Length of days is in her right hand, and in her left are riches and honor." It

is honorable to excel even in the most trifling species of knowledge, in those which can amuse only the passing hour. It is more honorable to excel in those different branches of science which are connected with the liberal professions of life, and which tend so much to the dignity and well being of humanity.

It is the means of raising the most obscure to esteem and attention; it opens to the just ambition of youth, some of the most distinguished and respected situations in society; and it places them there with the consoling reflection, that it is to their own industry and labor, in the providence of God, that they are alone indebted for them. But, to excel in the higher attainments of knowledge, to be distinguished in those greater pursuits which have commanded the attention and exhausted the abilities of the wise in every former age, is, perhaps, of all the distinctions of human understanding the most honorable and grateful.

When we look back upon the great men who have gone before us in every path of glory, we feel our eye turn from the career of war and ambition, and involuntarily rest upon those who have displayed the great truths of religion, who have investigated the laws of social welfare, or extended the sphere of human knowledge. These are honors, we feel, which have been gained without a crime, and which can be enjoyed without remorse. They are honors also which can never die, which can shed lustre even upon the humblest head, and to which the young of every succeeding age will look up, as their brightest incentives to the pursuit of virtuous fame.

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#### ON THE HEAVENLY BODIES.

ONE of the greatest circumstances which fixes the attention in the contemplation of the heavenly bodies that form our system, is the surprising distances at which they are placed, and the stupendous amount of space which they occupy by their circuits. Our Earth is about ninety millions of miles from the sun; Saturn is above eight hundred more millions further off; and the next and most remote that we know, which is connected with us, the Uranus, is

twice that mighty distance. Mr. Hornsby has made the following calculations of the absolute distances of the planets from the sun in English miles:—Mercury 36,281,700; Venus 67,795,500; our Earth 93,726,900; Mars 142,818,000; Jupiter 487,472,000; Saturn 894,162,000.

The Uranus is twice that of Saturn. The fact is sublime, and vast beyond the power of our words to express, or, of our ideas to conceive. This last planet of our system rolls in an oval circuit, of which seventeen hundred and eighty-eight millions of miles is the diameter; and, therefore, goes round an area of five thousand millions of miles. Our system occupies this amazing portion of space; and yet is but one small compartment of the indescribable universe. Immense as is an area of five thousand millions of miles, yet it is but a very little part of the incomprehensible whole. Above one hundred thousand stars, apparently suns like ours, shine above us; and to each of these, that analogy would lead us to assign a similar space; but of such marvellous extent and being, although visibly real from the existence of the shining orbs that testify its certainty to us, the mind, with all its efforts, can form no distinct idea.

Another consideration is astounding:—when we gaze in a clear evening, on the bright Jupiter, we are seeing an object that is four hundred and eighty-seven millions of miles from us. But when we look at the bright Orion, or the Great Bear, we are beholding substances which are ten thousand times that remoteness from us. The idea frequently overwhelms me, as I stand and view them, and think that I, a petty human being, have the faculty, and can exercise the power, of looking through millions of millions of miles of extended space, and that I am at that moment actually doing so, and that such an amazing expanse is visible to my eye, and perceptible by my conscious soul.

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#### THE SUN.

THIS immense orb is about ninety-five millions of miles from the earth. Its diameter has been estimated at 883,246 English or common miles; its circumference, of course, is 2,774,799: and its surface contains nearly 2,-

450,830,245,547 square miles; or more than 12,200 times as many as the surface of the earth. If we should imagine, as some have done, that the sun is a habitable globe; and allow it to be as thickly peopled as the world we live in, it must contain at least 8,570,000,000,000 inhabitants; equal to the population of about 25,000 empires such as China, or 650,000 such countries as the United States.

These calculations are startling, but there are others which are scarcely less so. The size of the sun, as above stated, is pretty well known, nor can there be room for any considerable mistake about the size of the planets. Its diameter is 111 times greater than that of the earth, and its magnitude 1,300,000 greater. It is even many times greater than the combined mass of all the planets.

To illustrate more fully the comparative magnitude of the earth and sun, let us suppose that as many earths as would equal the sun in bulk were laid together, side by side, in a circle in close contact. They would fill a circumference more than eighteen times as great as the earth's orbit, and nearly equal to the orbit of Herschel, the most distant planet yet known in our system! If these globes were placed in close contact, instead of in a single ring as above, they would fill a circle of nearly ten millions of miles in diameter!

Such is the general brilliancy of the sun—that for many ages its surface was supposed to be one uniform and uninterrupted blaze of light. But when we view it with a telescope of even moderate magnifying power, furnished with a piece of dark or smoked glass, to interrupt a portion of its rays, we perceive, occasionally, a number of dark spots upon its surface, of various magnitudes and forms. These are sometimes so large as to be distinguishable by the naked eye.

From the invention of telescopes in the year 1690, to the present time, such spots have been frequently observed on the face of the sun, sometimes, only a few together, or perhaps one alone. It should be observed that there are bright spots observable, as well as dark ones. All these spots, as they vary in number, vary considerably in size. Sometimes they can hardly be seen; at others, they are so large as to exceed, in size, the whole earth. Still they are rarely large enough to be distinguished without the aid of a telescope.

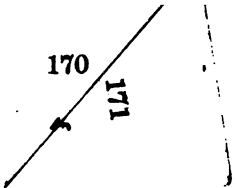
There has been much speculation about the nature of these spots. From their great changes in size, shape, &c., some have supposed they were dissolved from time to time, and afterwards formed anew. Others that they are a kind of cloud; and, if they were so, the sun must have an atmosphere. Those who believed the sun to be an immense body of liquid fire, supposed that the spots were the eminences of large masses of thick matter, sometimes bright and sometimes dark, which by the irregular agitation of the fluids, sometimes swim upon the surface, and at other times sink and disappear.

Dr. Herschel viewed the subject differently. He supposed the sun to be a solid body, with mountains and valleys, like our earth, but larger, in about the same proportion as the sun's size exceeds that of the earth; that it is surrounded by a lucid atmosphere, by the decomposition of which light is emitted; that this atmosphere is sometimes so transparent in certain places, as to allow the body of the sun to be seen through it; that a dark spot in the sun is a part of its surface thus perceived; and that the *bright spots* are more copious mixtures of such fluids as decompose each other. In other words, he thought that some, at least, of the dark spots, are nothing but the projection of mountains above the surface of the shining fluid, and the bright spots, elevated parts of the sun, on which luminous matter is condensed.

He supposed also that the rays of the sun are by no means hot in themselves, but only produce heat by acting on other substances. In short, he believed the sun to be a great central planet, formed of similar materials to those which compose the rest of the system; and that it is even peopled with inhabitants of some sort or other. It is said, however, that Dr. Herschel entertained different views on this point, at different periods of his life.

Sometimes a very singular appearance attends the sun, just before or just after sunset, especially in the beginning of March. It is called the zodiacal light. It is of a whitish color, but so faint and thin, that stars may be seen through it. The shape of this light spot is that of a cone, with its base towards the sun; the top reaching from 45 to 125 degrees above him. In the torrid zone, this light is almost constantly visible. Its cause is unknown.

## THE MOON.



THE moon, though it appears to be almost as large as the sun, is four thousand and eighty-nine times smaller. The diameter of the sun, according to Sir John Herschel, is eight hundred and eighty-two thousand miles; that of the moon, only two thousand one hundred and eighty. The reason why the moon appears so large, compared with the sun, is, because it is three hundred times nearer to us. The distance from the centre of the earth, to the centre of the moon, is only two hundred and thirty-seven thousand miles; which is less than ten times the earth's circumference; while from surface to surface of the two bodies, is only about two hundred and thirty-two thousand.

The moon revolves round the earth, once in twenty-nine days, twelve hours, forty-four minutes, and nearly three seconds. The path in which it appears to travel, is called its *orbit*. This orbit is, of course, four hundred and seventy-four thousand miles in diameter; or only a little more than one half of the diameter of the sun's body. So that if the centre of the sun were placed where the centre of the earth now is, the sun is so large, that it would much more than fill the whole of the moon's orbit. In other words, it is a great deal farther from the centre of the sun to its surface—almost twice as far—as from us to the moon.

As the moon, like the earth, has no light of its own, it only sends out light to us by reflection from the part of it which the sun shines upon. The sun always shines upon just half of the moon at once; as it does upon half of our earth. If there are inhabitants upon it, they must of course, have day and night like ourselves; though astronomers tell us that their day and night are much longer than ours. Now if the half of the moon which the sun shines upon, were constantly turned towards us, we should always have what is called a *full moon*. But as it often happens, that only a part of its enlightened surface is towards us, we have all the changes of new moon, first quarter, full moon, and last quarter.

The physical constitution of the moon is better known to us than that of any other heavenly body. By the aid of telescopes, we discern inequalities on its surface, which

can be no other than mountains and valleys, for this plain reason, that we see the shadows cast by the mountains, in the exact proportion as to length, which they ought to have, when we take into account the inclination of the sun's rays to that part of the moon on which they are seen. The convex outline of the part which is turned towards the sun is always circular and very nearly smooth, but the opposite border of the enlightened part, which if the moon were a *perfect sphere*, ought to be an exact and sharply defined ellipse, is always observed to be extremely rugged, and indented with deep recesses and prominent points. The mountains, near this rugged edge, cast long black shadows, as they should evidently do, when we consider that the sun is in the act of rising or setting to the parts of the moon so circumstanced. But as the enlightened edge advances beyond them, *i. e.* as the sun to them gains altitude, their shadows shorten; and at the full moon, when all the light falls in our line of sight, no shadows are seen on any part of her surface.

The heights of these mountains have many of them been calculated. The highest are about one and three quarters English miles in perpendicular height. They are therefore somewhat higher, in proportion to the moon's diameter, than the Himmaleh mountains are to that of our globe.

The lunar mountains generally present a striking uniformity and singularity of appearance. They are wonderfully numerous, occupying by far the greater portion of the surface, and are almost universally of an exactly circular or cup shaped form. Most of the larger ones have, however, a flat bottom within, from which rises centrally, a small, steep, conical hill. They appear, in short, like volcanoes, and have the true volcanic character: and in some of the principal ones, decisive marks of volcanic stratification, arising from successive deposits of ejected matter, may be clearly traced with powerful telescopes. What is, moreover, extremely singular in the geology of the moon is, that although nothing having the character of seas can be traced, yet there are large regions perfectly level, and apparently of a decidedly *alluvial* character. The large dusky spots, which were formerly thought to be seas, are found upon close examination, to present appearances wholly incompatible with the supposition of deep water.

The moon turns on its axis, but not in twenty-four



hours, as the earth does. It is as long in doing this, as it is in going round the earth; and thus it is that we have the same side of this luminary always towards us.

The moon has no clouds, and, it is thought, no atmosphere. Had it any, it could not fail to be perceived in the occultations of stars, and the phenomena of solar eclipses. Hence its climate must be very extraordinary. For a fortnight, there must be an unmitigated and burning sunshine; while for the next fortnight a degree of cold and frost prevails, equal, at least, to that of our polar winters. It is also estimated that the light of the moon is only one three hundred thousandth part of that of the sun. Such a condition of things, must require different inhabitants—if it has inhabitants, at all,—from those on our own globe. We are justified in this conclusion, not only from the remarkable condition of the climate, but from the want of an atmosphere of air. It seems impossible that any forms of life, analogous to those on earth, can exist there. No appearance which indicates vegetation, or the slightest variation of surface, such as we should expect from a change of season, or from human art or labor, can any where be discovered. Telescopes must yet be greatly improved, before we can expect to see signs of inhabitants, as manifested by edifices, or any kind of changes on its surface.

If there be inhabitants in the moon, resembling ourselves, the earth must present to them the extraordinary appearance of a bright body, much larger than the moon appears to us, always standing still in the sky, while the stars must seem to pass slowly beside and behind it. It will appear clouded with variable spots, and belted with equatorial and tropical zones corresponding to our trade-winds; but it may be doubted whether, in their perpetual change, the outlines of our seas and continents can ever be clearly discovered.

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#### COMETS.

ONE of the most common effects attributed to these bodies, is an influence over the temperature of our seasons. It would be easy to expose such an error, by showing upon general physical principles, that there is no reason what-

ever why a comet should produce such an influence; but it will perhaps be more satisfactory to refute it by showing that it is not in conformity with observed facts. M. Arago has given a table, in which he has exhibited in one column the temperatures of the weather at Paris for every year, from 1735 to 1801 inclusive; and in juxta position with these he has stated the number of comets which appeared, with their magnitude and general appearance. The result is, that no coincidence whatever is observable between the temperatures and the number or appearance of comets. For example, in 1737, although two comets appeared, the mean temperature was inferior to that of the preceeding years, during which no comet appeared. The year 1765, in which no comet appeared, was hotter than the year 1780, which was marked by the appearance of two comets; and the temperature was still lower in the year 1785, in which two comets appeared; while on the other hand the temperature of the year 1781 was greater, which was likewise marked by the appearance of two comets.

This question, of the supposed connection between the temperature and the appearance of comets, has been completely sifted by M. Arago. He has given not only the general temperatures, but also a table of the years of greatest cold—of the years in which the Seine has been frozen over, and also of the years of the greatest heat—and he has shown that the corresponding appearances of comets have been varied without any connection whatever with these vicissitudes of temperature.

We should have hoped that the absurd influences attributed to comets would, at least in our times, have been confined to physical effects, in which the excuse of ignorance might be pleaded with a less sense of humiliation. But will it be believed that within a few years, persons could be found among the better classes of society, and holding some literary and professional station—who could attribute to the influence of comets every prevalent disease, local or general, by which, since the commencement of the Christian era, not the human race only was afflicted, but even the lower species of animals?

The splendid comet of 1811 was, on the continent, considered as the immediate cause of the fine vintage of that year, and the produce was distinguished as the *wine of the*

*comet.* But with us still more extraordinary effects were ascribed to that comet. In the "Gentlemen's Magazine" for 1818, we were told that its influence produced a mild winter, a moist spring, and a cold summer: that there was not sufficient sunshine to ripen the fruits of the earth; that, nevertheless (such was the cometic influence,) the harvest was abundant, and some species of fruits, such as melons and figs, were not only plentiful, but of a delicious flavor; that wasps rarely appeared, and *flies became blind, and died early in the season.*

So recently as the year 1829, a work appeared upon epidemic diseases, by Mr. Forster, an English practitioner, in which it is asserted that, since the Christian era, the most unhealthy periods have been precisely those in which some great comet appeared; that such appearances were accompanied by earthquakes, volcanic eruptions, and atmospheric commotions, while no comet has been observed during healthy periods. Not contented, however, with the influences formerly attributed to comets, Mr. Forster, says M. Arago, has so extended, in his learned catalogue, the circle of imputed cometary influences, that there is scarcely any phenomenon which he does not lay to their charge. Hot seasons and cold, tempests, earthquakes, volcanic eruptions, hail, rain, and snow, floods and droughts, famines, clouds of midges and locusts, the plague, dysentery, the influenza, are all duly registered by Mr. Forster.; and each affliction is assigned to its comet, whatever kingdom, city, or village, the famine, pestilence, or other visitation, may have ravaged. In making thus, from year to year, a complete inventory of the misfortunes of this lower world, who would not have foreseen the impossibility of any comet approaching the earth, without finding some portion of its inhabitants suffering under some affliction; and who would not have granted at once, what Lubienietzki has written a large work to prove, that there never was a disaster without a comet, nor a comet without a disaster!

Nevertheless, even the credulity and ingenuity of Mr. Forster were in one or two cases at fault, to discover corresponding afflictions for some of the most remarkable comets;—that of the year 1680, for example, which was not only one of the most brilliant, of modern times, but the one which, of all others, approached nearest to the

earth.—The utmost delinquency with which he can charge this comet, was that of “producing a cold winter, followed by a dry and warm summer, and of causing meteors in Germany.” To the comet of 1665, he ascribes the great plague of London; but he does not favor us with any reason why Edinburgh, Dublin, and Paris, not to mention various English towns and villages, were spared from its malign influence.—The crowning absurdity, however, is the effect imputed to the comet of 1668. It appears, according to Mr. Forster, that the presence of this body made “all the cats in Westphalia sick!”

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#### CLOUDS AND LIGHTNING.

CLOUDS are collections of vapors suspended in the atmosphere, and rendered visible. This is the common definition; but this requires defining over again, to render it intelligible. But the subject itself is not fully understood, and we shall not at the present time attempt a better definition than they who have gone before us.

The height of clouds is not usually great. Many travellers have found the summits of high mountains to be quite above and free from them. It is found that the clouds which are most highly charged with electricity (the substance which, when emitted, we call lightning) descend nearest the earth. Some of them have been known to come within half a mile of the earth's surface, and occasionally even much nearer. During a tornado in Kentucky, on the fourth of June 1812, the cloud appeared to the inhabitants to touch the ground; and the same phenomenon has been observed at different periods and in different countries. In general, however, clouds are but a mile above the earth's surface. Many suppose it is the electrical fluid of clouds which renders them visible; and their shape is obviously referrible to this cause. The *uses* of clouds are evident; but besides being the receptacles of rain, hail, and snow, they serve the purposes of a screen between the earth and the sun's scorching rays, which would otherwise, in some instances, be so powerful as to destroy the grass and many tender vegetables. They serve, too, as receptacles to the electric fluid, and whether

that fluid rushes from the clouds into the earth, or from the earth into the clouds, its effects are sometimes terrible.

**LIGHTNING.**—The most extraordinary effects of the electric fluid are said to have been observed in Java, in the East Indies, in Aug., 1772. About midnight a bright cloud was observed apparently resting upon a mountain in the district of Cheribou; and several reports were heard like those of a gun. The people who dwelt on the upper part of the mountain, not being able to fly fast enough, a great part of the cloud, eight or nine miles in circumference, detached itself under them, and was seen at a distance rising and falling like the waves of the sea, and emitting globes of fire so luminous that the night became as light as day. The effects were astonishing. Every thing was destroyed for twenty miles round. Houses were demolished, plantations buried in the earth; and two thousand one hundred and forty people, besides fifteen hundred head of cattle and a vast number of horses, goats, &c. lost their lives.

Lightning was looked upon as sacred both by the Greeks and Romans, and was supposed to be sent to execute vengeance on the earth. Hence persons killed with lightning, being thought hateful to the gods, were buried by themselves, lest their ashes should pollute those of other people. All places struck with lightning were avoided, and fenced round, from an opinion that Jupiter had either taken offence at them, and fired upon them the marks of his displeasure, or that he had by this means pitched upon them as sacred to himself.

We smile at these superstitious notions; and yet there are individuals among us even now, who entertain opinions not a whit more rational. We are well acquainted with one individual who holds that it is wrong to use any efforts to secure ourselves from the effects of lightning, because, he says, it is a kind of practical *defying* of the Creator. And yet this same individual is not wanting, beyond the majority of mankind, either in good sense or intelligence. Credulity is not by any means confined to the weak minded and the ignorant. We confess, ourselves, that not a little mischief, as well as much good, is done by lightning rods; but the fault is, not that rods if properly erected, fail to protect us and our property—in a manner, too, of which we have as good a right to avail ourselves, as of our houses

in a severe hail storm—but because they are *not* properly erected, are not high enough above the roof of the building, are not properly pointed, &c. They should always be put up under the eye of a workman who thoroughly understands the principles of electrical science.

When a cloud, highly electrified, passes near to some elevated body, as a steeple, a tree, or house, a quantity of the electrical fluid sometimes flies from it in the form of a spark or body of light, which occasions an explosion. The gleam of light, we call lightning; the explosion, thunder. The lightning or electrical fluid leaves the cloud, because the latter is overcharged with it; and it goes to the earth because that has much less, and sometimes very little. We ought to have said that there is always a tendency in this fluid to come to an equilibrium. It happens occasionally, that a cloud has not its full proportion of it, and the earth, or something over which the cloud passes, has *more* than its average proportion. In that case, the electricity goes from the earth to the cloud, or strikes upward, as some call it, instead of downward. But this, though well authenticated, is by no means an every day occurrence.

The electric fluid, in its passage from one body or place to another, follows some bodies much more readily than others. These bodies are called conductors, and those which it follows most readily are called *good* conductors. Among these last are metals, living bodies, (especially the fluids of human bodies, as blood, milk, &c.) and green trees. Non-conductors are bodies, or substances, which this curious fluid will not readily follow. Some of these are glass, amber, sulphur, resins, wax, silk, feathers, cotton, wool, hair, oil, dry vegetable substances, &c.

It is on the ground that metals are good conductors that lightning rods are erected. The lightning usually follows the rod, and descends to the earth, without injuring the building. But we may also observe that if green trees are good conductors, it is not a good practice for people to stand under them, or leave beasts of burden under them, as many are accustomed to do, in a thunder shower. Better, by far, to stand in the open road or field. The safest place in a building is in its middle, as far removed as may be from the sides of the room, and in a chair; or what would be far better, on a feather bed. But with a good

lightning rod to a house, such precautions would be wholly unnecessary.

Still, it must be confessed, that no place is wholly secure. The lightning sometimes winds about, and goes in a zigzag direction; and occasionally it seems to set all rules and laws at defiance. Its tremendous force, as it descends, may be one reason of the last mentioned phenomena. As a general rule, we may secure ourselves as effectually against it as we can against a storm of rain, hail, or snow, or a gust of wind. The better way is to take all reasonable known precautions, and then leave the event to Divine Providence. For that event—whatever it may be—we are bound, at all times, as reasonable beings, to stand prepared.

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#### THE PHILOSOPHY OF DEW.

FROM the manner in which we commonly hear the deposition of Dew spoken of, we are led to think that the ideas of many people are vague and incorrect. Dew is spoken of as falling, as though it were formed in the clouds, or somewhere in the region above us, and showered down from thence, like the rain, which so abundantly waters and purifies the earth. But this is evidently incorrect; for if dew were formed in the clouds, or showered down from the atmosphere, it is manifest that we should find it equally deposited on all substances; we should find it upon sand and slate roofs, and upon our side walks and pavements it would lie plentifully. This hypothesis will then be abandoned. To those to whom the subject of the formation and deposition of dew may seem obscure, we would beg leave to suggest the following ideas:

It is well known that the atmosphere, when apparently in a state of dryness, holds in solution, by virtue of the caloric it contains, a greater or less quantity of water. When the weather is warmest and driest, the quantity of water then held in solution is greatest. It need not be said, that this moisture is the result of evaporation carried on rapidly through the day. When the temperature of the air is low, and the moisture thus evaporated, is in a state of imperfect solution, we feel sensibly the dampness

of the weather; as in winter, this moisture, not dissolved by the heat of the atmosphere, is frozen, and appears in the form of hoar frost.

In the evening, when the heat of the sun declines, the earth radiates rapidly the heat it has acquired during the day; while the atmosphere, which is not a good radiator, brings its caloric in contact with every plant and blade of grass, colder than itself, to which its caloric is imparted, and the atmosphere deprived of it. The air having its solvent power thus reduced, becomes unable to retain in solution so much moisture, and consequently deposits or distils it upon those bodies which are colder than itself.

It will be observed, then, that but little dew is deposited during cloudy evenings; as clouds not only prevent the rapid radiation of the earth, which takes place at other times, but they do themselves impart their caloric to the earth. It is on fine clear nights that the dew is most perfect and unobstructed. We may observe, too, that the deposition of dew is most abundant towards morning, when the atmosphere has been almost deprived of its solvent power, or caloric.

It will be observed too, that dew is only deposited on those bodies which freely radiate caloric; since it is the radiation of heat which most readily reduces the earth to a temperature below that of the atmosphere. For this reason we find little or no dew upon sand or pavements, but a beautiful distribution of it upon those plants and vegetables which so greatly need it.

#### THE ADVANTAGES OF A TASTE FOR THE BEAUTIES OF NATURE.

THAT perception of, and sensibility to beauty, which, when cultivated and improved, we term taste, is most general and uniform, with respect to those objects which are not liable to variation from accident, caprice, or fashion. The verdant lawn, the shady grove, the variegated landscape, the boundless ocean, and the starry firmament, are contemplated with pleasure by every beholder.

But the emotions of different spectators, though similar in kind, differ widely in degree; for, to relish with full



delight the enchanting scenes of nature, the mind must be incorrupted by avarice, sensuality, or ambition; quick in her sensibilities, elevated in her sentiments, and devout in her affections.

If this enthusiasm were cherished by every individual, in that degree which is consistent with the indispensable duties of his station, the felicity of human life would be considerably augmented. From this source the refined and vivid pleasures of the imagination are almost entirely derived. The elegant arts owe their choicest beauties to a taste for the contemplation of nature.

Painting and sculpture are express imitations of visible objects; and where would be the charms of poetry, if divested of the imagery and embellishments which she borrows from rural scenes? Painters, statuary, and poets, therefore, are always ambitious to acknowledge themselves the pupils of nature; and, as their skill increases, they grow more and more delighted with every view of the animal and vegetable world.

The scenes of nature contribute powerfully to inspire that serenity which heightens their beauties, and is necessary to our full enjoyment of them. By a secret sympathy the soul catches the harmony which she contemplates; and the frame within assimilates itself to that without. In this state of sweet composure, we become susceptible of virtuous impressions from almost every surrounding object. The patient ox is viewed with generous complacency; the guileless sheep with pity; and the playful lamb with emotions of tenderness and love.

We rejoice with the horse in his liberty and exemption from toil, while he ranges at large through enamelled pastures. We are charmed with the songs of birds, soothed with the buzz of insects, and pleased with the sportive emotions of fishes, because these are expressions of enjoyment; and, having felt a common interest in the gratifications of inferior beings, we shall be no longer indifferent to their sufferings, or become wantonly instrumental in producing them.

But the taste for natural beauty is subservient to higher purposes than those which have been enumerated. The cultivation of it not only refines and humanizes, but dignifies and exalts the affections. It elevates them to the admiration and love of that Being, who is the author of

all that is fair, sublime and good, in the creation. Skepticism and irreligion are scarcely compatible with the sensibility of heart which arises from a just and lively relish of the wisdom, harmony, and order existing in the world around us.

Emotions of piety must spring up spontaneously in the bosom that is in union with all animated nature. Actuated by this beneficial and divine inspiration, man finds a fane in every grove; and glowing with devout fervor, he joins his song to the universal chorus, or muses the praises of the Almighty in more expressive silence.

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#### ADVANTAGES OF HISTORY.

THE advantages found in history seem to be of three kinds; as it amuses the fancy, as it improves the understanding, and as it strengthens virtue.

In reality, what more agreeable entertainment to the mind, than to be transported into the remotest ages of the world, and to observe human society, in its infancy, making the first faint essays towards the arts and sciences? To see the policy of government and the civility of conversation refining by degrees, and every thing that is ornamental to human life advancing towards its perfection? To mark the rise, progress, declension, and final extinction of the most flourishing empires; the virtues which contributed to their greatness, and the vices which drew on their ruin? In short, to see all the human race, from the beginning of time, pass as it were in review before us, appearing in their true colors, without any of those disguises, which during their life time, so much perplexed the judgment of the beholders? What spectacle can be imagined so magnificent, so various, so interesting? What amusement, either of the senses or imagination, can be compared with it? Shall our trifling pastimes, which engross so much of our time, be preferred, as more satisfactory, and more fit to engage our attention? How perverse must that taste be, which is capable of so wrong a choice of pleasure?

But history is a most improving part of knowledge, as well as an agreeable amusement; and, indeed, a great part

of what we commonly call *erudition*, and value so highly, is nothing but an acquaintance with historical facts. An extensive knowledge of this kind belongs to men of letters; but I must think it an unpardonable ignorance in persons, of whatever sex or condition, not to be acquainted with the histories of their own country, along with the histories of ancient Greece and Rome.

I must add, that history is not only a valuable part of knowledge, but opens the door to many other parts of knowledge, and affords materials to most of the sciences. And, indeed, if we consider the shortness of human life, and our limited knowledge, even of what passes in our own time, we must be sensible that we should be forever children in understanding, were it not for this invention, which extends our experience to all past ages, and to most distant nations, making them contribute as much to our improvement in wisdom, as if they had actually lain under our observation. A man acquainted with history may, in some respect, be said to have lived from the beginning of the world, and to have been making continual additions to his stock of knowledge, in every century.

There is also an advantage in that knowledge which is acquired by history, above what is learned by the practice of the world, that it brings us acquainted with human affairs, without diminishing in the least from the most delicate sentiments of virtue. And, to tell the truth, I scarce know any study or occupation so unexceptionable as history, in this particular. Poets can paint virtue in the most charming colors; but, as they address themselves entirely to the passions, they often become advocates to vice. Even philosophers are apt to bewilder themselves in the subtilty of their speculations; and we have seen some go so far as to deny the reality of all moral distinctions. But I think it a remark worthy the attention of the speculative reader, that the historians have been almost without exception, the true friends of virtue, and have always represented it in its proper colors, however they may have erred in their judgments of particular persons. Nor is this combination of historians, in favor of virtue, at all difficult to be accounted for. When a man of business enters into life and action, he is more apt to consider the characters of men as they have relation to his interest, than as they stand in themselves, and has his judgment

warped on every occasion, by the violence of his passion. When a philosopher contemplates character and manners, in his closet, the general abstract view of the objects leave the mind so cold and unmoved, that the sentiments of nature have no room to play, and he scarce feels the difference between vice and virtue. History keeps in a just medium betwixt these extremes, and places the objects in their true point of view. The writers of history, as well as the readers, are sufficiently interested in the characters and events, to have a lively sentiment of blame or praise; and at the same time, have no particular interest or concern to pervert their judgment.

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#### CLAIMS OF LITERATURE UPON AMERICANS.

INDEPENDENCE and liberty, the great political objects of all communities, have been secured to us by our glorious ancestors. In these respects, we are only required to *preserve* and transmit unimpaired to our posterity, the inheritance which our fathers bequeathed to us. To the present and to the following generations, is left the easier task of enriching, with arts and letters, the proud fabric of our national glory. Our Sparta is indeed a noble one. Let us then do our best for it.

Let me not, however, be understood to intimate, that the pursuits of literature or the finer arts of life, have been, at any period of our history, foreign to the people of this country. The founders of the Colonies, the Winthrops, the Smiths, the Raleighs, the Penns, the Oglethorpes, were among the most accomplished scholars and elegant writers, as well as the loftiest and purest spirits of their time. Their successors have constantly sustained, in this respect, the high standard established by the founders. Education and Religion,—the two great cares of intellectual and civilized men,—were always with them the foremost objects of attention. The principal statesmen of the Revolution were persons of high literary cultivation; their public documents were declared, by Lord Chatham, to be equal to the finest specimens of Greek and Roman wisdom. In every generation, our country has contributed its full proportion of eminent writers. Need

I mention names in proof of this? Recollect your Franklin, instructing the philosophers of the elder world in the deepest mysteries of science; her statesmen in political economy, her writers in the forms of language. In the present generation, your Irvings, your Coopers, your Bryants, with their distinguished contemporaries, form, perhaps, the brightest constellation that remains in the literary hemisphere, since the greater lights to which I have already pointed your attention were eclipsed; while the loftier heights of mathematical, moral and political science are occupied with not inferior distinction, by your Bowditches, your Adamsses, your Channings, your Waylands and your Websters.

In this respect then, our fathers did their part; our friends of the present generation are doing theirs, and doing it well. But thus far the relative position of England and the United States has been such, that our proportional contribution to the common literature was naturally a small one. England, by her great superiority in wealth and population, was of course the head-quarters of science and learning. All this is rapidly changing. You are already touching the point when your wealth and population will equal those of England. The superior rapidity of your progress will, at no distant period, give you the ascendancy. It will then belong to your position to take the lead in arts and letters, as in policy, and to give the tone to the literature of the language. Let it be your care and study not to show yourselves unequal to this high calling,—to vindicate the honor of the new world in this generous and friendly competition with the old. You will perhaps be told that literary pursuits will disqualify you for the active business of life. Heed not the idle assertion. Reject it as a mere imagination, inconsistent with principle, unsupported by experience. Point out to those who make it, the illustrious characters who have reaped in every age the highest honors of studious and active exertion. Show them Demosthenes, forging by the light of the midnight lamp those thunderbolts of eloquence, which

“Shook the arsenal and fulminated over Greece—  
To Macedon and Artaxerxes’s throne.”

**Ask them if Cicero would have been hailed with rapture**

as the father of his country, if he had not been its pride and pattern in philosophy and letters. Inquire whether Cæsar, or Frederic, or Bonaparte, or Wellington, or Washington, fought the worse, because they knew how to write their own commentaries. Remind them of Franklin, tearing at the same time the lightning from heaven, and the sceptre from the hands of the oppressor. Do they say to you that study will lead you to scepticism? Recall to their memory the venerable names of Bacon, Milton, Newton and Locke. Would they persuade you that devotion to learning will withdraw your steps from the paths of pleasure? Tell them they are mistaken. Tell them that the only true pleasures are those which result from the diligent exercise of all the faculties of body, and mind, and heart, in pursuit of noble ends by noble means. Repeat to them the ancient apologue of the youthful Hercules, in the pride of strength and beauty, giving up his generous soul to the worship of virtue. Tell them your choice is also made. Tell them, with the illustrious Roman orator, you would rather be in the wrong with Plato, than in the right with Epicurus. Tell them that a mother in Sparta would have rather seen her son brought home from battle a corpse upon his shield, than dishonored by its loss. Tell them that your mother is America, your battle the warfare of life, your shield the breastplate of Religion.

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PROGRESS OF POESY.

AWAKE, Æolian lyre, awake,  
 And give to rapture all thy trembling strings.  
 From Helicon's harmonious springs  
 A thousand rills their mazy progress take:  
 The laughing flowers, that round them blow,  
 Drink life and fragrance as they flow.  
 Now the rich stream of music winds along,  
 Deep, majestic, smooth, and strong,  
 Through verdant vales, and Ceres' golden reign:  
 Now rolling down the steep atmain,  
 Headlong, impetuous, see it pour;  
 The rocks and nodding groves rebellow to the roar.

O! sovereign of the willing soul,  
Parent of sweet and solemn-breathing airs,  
Enchanting shell! the sullen cares,  
And frantic passions, hear thy soft control.  
On Thracia's hills the lord of war  
Has curbed the fury of his car,  
And drooped his thirsty lance at thy command,  
Perching on the sceptred hand  
Of Jove, thy magic lulls the feathered king,  
With ruffled plume, and falling wing:  
Quenched in dark clouds of slumber lie  
The terror of his beak, and lightning of his eye.

Thee the voice, the dance, obey,  
Tempered to thy warbled lay:

O'er Idalia's velvet green  
The rosy-crowned loves are seen

On Cytherea's day;  
With antic sports and blue-eyed pleasures,  
Frisking light in frolic measures;  
Now pursuing, now retreating,

Now in circling troops they meet:  
To brisk notes in cadence beating,  
Glance their many twinkling feet.

Slow-melting strains their Queen's approach declare:  
Where'er she turns, the Graces homage pay.

Man's feeble race, what ills await,  
Labor, and penury, the racks of pain,  
Disease, and sorrow's weeping train,

And death, sad refuge from the storms of fate!  
The fond complaint, my song, disprove,  
And justify the laws of Jove.

Say, has he given in vain the heavenly muse?

Night, and all her sickly dews,  
Her spectres wan, and birds of boding cry,  
He gives to range the dreary sky;

Till down the eastern cliffs afar,  
Hyperion's march they spy, and glittering shafts of war.

In climes beyond the solar road,  
Where shaggy forms o'er ice-built mountains roam,  
The muse has broke the twilight gloom,

To cheer the shivering native's dull abode.  
And oft, beneath the odorous shade  
Of Chili's boundless forests laid,

She deigns to hear the savage youth repeat,  
 In loose numbers wildly sweet,  
 Their feather-cinctured chiefs, and dusky loves,  
 Her track, where'er the goddess roves,  
 Glory pursues, and generous shame,  
 Th' unconquerable mind, and Freedom's holy flame.  
 Woods, that wave o'er Delphi steep,  
 Isles, that crown th' Ægean deep,  
 Fields that cool Ilissus laves,  
 Or where Mæander's amber waves  
 In lingering labyrinths creep,  
 How do your tuneful echoes languish,  
 Mute, but to the voice of anguish?  
 Where each old poetic mountain  
 Inspiration breathed around,  
 Every shade and hallowed fountain  
 Murmured deep a solemn sound:  
 Till the sad nine, in Greece's evil hour,  
 Left their Parnassus, for the Latin plains.  
 Alike they scorn the pomp of tyrant power,  
 And coward vice, that revels in their chains.  
 When Latium had her lofty spirit lost,  
 They sought, oh Albion! next thy sea-encircled coast.  
 Far from the sun and summer gale,  
 In thy green lap was nature's\* darling laid,  
 What time, where lucid Avon strayed:  
 To him the mighty mother did unveil  
 Her awful face; the dauntless child  
 Stretched forth his little arms and smiled.  
 This pencil take, she said, whose colors clear,  
 Richly paint the vernal year:  
 Thine too these golden keys, immortal boy!  
 This can unlock the gates of joy;  
 Of horror that, and thrilling fears,  
 Or ope the sacred source of sympathetic tears.  
 Nor second he,† that rode sublime  
 Upon the seraph wings of ecstasy:  
 The secrets of the abyss to spy,  
 He passed the flaming bounds of place and time.  
 The living throne, the sapphire blaze,  
 Where angels tremble while they gaze,

\* Shakspeare.

† Milton.



He saw; but blasted with excess of light  
Closed his eyes in endless night.  
Behold, where Dryden's less presumptuous car,  
Wide o'er the fields of glory bear,  
Two coursers of ethereal race,  
With necks in thunder clothed, and long-resounding pace.  
Hark! his hands the Lyre explore!  
Bright-eyed fancy hovering o'er,  
Scatters from her pictured urn  
Thoughts that breathe, and words that burn.  
But ah! 'tis heard no more.—  
Oh! lyre divine, what daring spirit  
Wakes thee now? though he inherit  
Nor the pride, nor ample pinion,  
That the Theban eagle bore,  
Sailing with supreme dominion  
Through the azure deep of air:  
Yet oft before his infant eyes would run  
Such forms as glitters in the muse's ray  
With orient hues, unborrowed of the sun:  
Yet shall he mount, and keep his distant way  
Beyond the limits of a vulgar fate,  
Beneath the good how far! but far above the great.

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CLAIMS OF MUSIC.

WE must learn in this, as in other things, to distinguish between the use and abuse, the proper and natural connection, and the artificial and unnecessary combination. If there is danger in the character of the public amusement, let the child be interested in the domestic concert; and what more charming picture of innocent and improving relaxation can be presented to the mind's eye, than that of a family, happy enough to have acquired in youth the requisite skill, and combining their several powers and attainments in the production of heavenly harmony! It can hardly fail to produce that harmony of heart, of which that of their voices is a sweet and suitable emblem.

It certainly will not fail; for music has a moral power which, under such circumstances, cannot be resisted by any human heart. Who, indeed, can resist its power under any circumstances? Can we hear animated music

without cheerfulness, or sad music without sympathy, or solemn music without awe? Is there any feeling of our nature to which music is not or may not be addressed, and which, when properly adapted, it does not heighten and increase? One is almost ashamed to state a proposition so like a truism. Its power is, in some degree or other, acknowledged by all, while it is, of course, most felt by those whose sensibility has been improved by cultivation.

Whatever may be said of the power of music over the emotions and feelings, will be liable to the charge of exaggeration from those who are less sensible to it; and at the same time, it is so great over the majority of persons, as hardly to be susceptible of exaggeration. If the mind is to be excited or soothed, thrilled with horror or with delight, touched with kindness, or hardened into severity, softened with pity or filled with awe, or stirred to sudden mutiny against the better affections, what can produce these effects with more certainty or power than music? Even language, unaided by music, has perhaps less effect than music without the aid of language. But when they are combined for a given purpose, when melody is wedded to immortal verse, then it is that every feeling is under the control of the musician, and he can rouse or subdue every emotion of the human breast. This must necessarily be stated in general terms, as there is not time to illustrate the position in detail. But I appeal to the recollection of every one. I ask if there is any thing which has left upon your memory a deeper impression of tenderness, of reverence, of awe, of beauty or of sublimity, than has been produced by the concerted pieces, the accompanied airs and chorusses of eminent composers.

Does the mother ever fail to soothe the little irritations of infancy by her gentle song? Was ever a soldier insensible to the angry blast of the trumpet? Is it possible to listen without strengthened affection to the voices of those we love? Or is there any doubt that music has given additional power to the seductions of vicious amusement, as well as greater strength to the aspirations of our holier feelings? We must cultivate music of a pure and refined character, not merely to counteract the effect of that which is not so, but that we may give a new power to the better tendencies of our nature, that we may have its aid in raising what in us is low, reforming what is

wrong, and carrying forward to perfection whatever is praiseworthy.

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### EARLY GENIUS.

It has been often remarked of those who give very early manifestations of genius, that they fall into early decay; and, like the first flowers of spring, that they bloom but a little while, before they are withered by the frosts of disappointment, or beaten to the earth by the storms of misfortune.

Shakspeare, the confidant of nature, has evinced his knowledge of this fact, in that line of Richard, where the tyrant is made to mutter, "So wise, so young, they say do ne'er live long;" and an accurate observer, much older than he, Sophocles, a Greek writer, has remarked that mischances commonly attend on early genius.

The mind, indeed, in this respect may be compared to the earth: late springs produce from both the most abundant harvests; and in both, the seeds which germinate into premature fecundity, being exposed to winds and frosts while the principle of life is weak within them, seldom arrive at a strong and healthful state of existence.

Yet it may reasonably be doubted, notwithstanding the number of instances of untimely death which has befallen those who became early celebrated for their genius, whether the precocious ripening of the faculties of the mind necessarily presages brevity of life, or whether, in the cases that could be mentioned, the fatality has not been the result of an ardor of application to scholastic pursuits, too severe and unremitted for the body to sustain.

The beautiful lines addressed by Lord Byron to the memory of Kirk White, might be applied, it is to be feared, with equal justice to many a promising genius, who, with suicidal sedulousness, wastes his life in the silence of midnight research, and fails to attain the goal of his wishes, by setting out with a rapidity that cannot be maintained.

But the number of those who have sunk into untimely graves after exhibiting precocious evidences of intellectual vigor, bears no proportion to the many who continue to

live undistinguished from the mass of their fellow men; of those who, in their outset, having shown a few mental boundings and curvettings, which denoted speed and agility, slacken, for the rest of their journey, into the ordinary pace of ordinary minds.

It is too often the case that the applause which is bestowed on the efforts of juvenile intellect, diminishes that diligence by which alone applause can continue to be deserved; and that he who has performed more than was expected, will be induced to pause and banquet on the honor thus acquired, until he is passed on the road, by the steady perseverance of slower understandings.

They whom facility of acquisition renders confident of their abilities, naturally fall into negligence, thinking that they can at any time atone, by the rapidity of their progress, for the length and frequency of their delays. But it is easier to relax from industry to idleness, than to return from sloth to activity; and when attention has been lulled by flattery, or dissipated by pleasure, it is difficult to renew its energies, collect again the stores of thought which have been scattered, and awaken curiosity from its trance, to re-engage in literary pursuits.

Permanent applause is the reward of unconditional greatness; but that praise which is bestowed on early genius has reference to the circumstances by which it is surrounded, and will not be continued, unless its efforts increase with its years. Continual assiduity is necessary to continual excellence; fame, like fortune, must be vigorously pursued; but he who pauses in his career to snatch her wreath, will find it turn, like fairy money, to dust and rubbish in his grasp.

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#### NECESSITY AND USE OF OBSERVING.

So natural is observation to us, that we in common language allude to it in cases, where there is really nothing to observe. When we are perplexed and in difficulty about the absent or the future, and take counsel together, in order that, by our union we may overcome the difficulty, our words of mutual encouragement are, "Let us see;" and when we have exercised our thoughts rightly, and the

difficulty is overcome to our mind, our expression of triumph is, "Now we see our way."

Also, whenever we fail in that which we attempt, or err in the performance of it, the cause of the failure or the error is, that "We do not see our way." To see our way, and to see it clearly, ought therefore, in all matters, to be our very first object. Indeed, the only difference between the ignorant and the intelligent is, that the former grope, as it were, in the dark, and the latter see the end of matters, as if the road were open and straight, and the noonday sun shining upon it.

This seeing with the mind, this light of the understanding, is far more valuable to us than the common light of day. It is our own, a light within us, nothing can cloud it; darkness itself cannot hide it, if it be once kindled in the proper manner, and to the proper extent.

But though its illuminating influence be within, we must at first light it up from without; and though it be the candle of the mind, it can only be lighted by knowledge obtained through the medium of those senses with which our all-bountiful Creator has furnished us.

The exercise of those senses is **OBSERVATION**; and that is the fountain of all knowledge, and the original source of all pleasure, whether that which we immediately know or enjoy be or be not present to the senses. What we thus obtain is inalienably vested in us for the whole period of our lives.

That which we have in our coffers may decay through time, or be destroyed by accident; or it may be taken from us, or we from it; and that which is told to us by others may be false, or we may forget it, because of the weakness of the impression that it made; but that which we see with our own eyes, or otherwise perceive with our own senses, is proof against accidents, against time, and against forgetfulness.

In the case of old people, even after their powers of observation are decayed, and when themselves are, as we would say, in their dotage, we find that they enjoy themselves and are happy in the memory of their young years. Not only so; but when insensible, as it were, to the present, they glance back for pleasure to the days that they have lived, the earlier in life the occurrence is, they remember it the better.

And past events, and past objects, get more shadowy, not as they are more remote, as is the case with views in space, but as they are nearer to the present time. The man of fourscore may forget that he was a man threescore and ten: but he never forgets that he was a boy; and one of the reasons why very old people are so fond of the society of children is, that the recollections of age, and even manhood, are comparatively faint on their memories, and they actually remember, and think, and enjoy themselves as children, after they cease to find pleasure as men.

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## DEVOURING BOOKS.

It is recorded of Madame de Stael Holstein, that before she was fifteen years of age, she had "devoured" six hundred novels in three months; so that she must have read more than six a day, upon an average. Louis XVI., during the five months and seven days of his imprisonment, immediately preceding his death, read one hundred and fifty-seven volumes, or *one* a day.

If this species of *gluttony* is pardonable in circumstances like those of Louis, it is less so in a young lady of fourteen or fifteen. No one can have time for reflection, who reads at this rapid rate. And whatever may be thought, these devourers of books are guilty of abusing nature, to an extent as much greater than those who overcharge their stomachs, as the intellectual powers are higher than the animal propensities.

If we find but few cases of mental gluttony equal to that of M. de Stael, there are many which fall but little short of it. Thousands of young people spend their time in perpetual reading, or rather in *devouring books*. It is true, the food is light; but it occupies the mental faculties, for the time, in fruitless efforts, and operates to exclude food of a better quality.

I should be among the last to engage in an indiscriminate warfare against reading; but when I see the rapid increase of books in our market, and their general character; and consider, that the condition of the market indicates the character and strength of the demand; when to this is added the conviction forced upon me, by facts

within the range of daily observation, I cannot resist the conclusion, that it strongly behooves those who are friendly to mental as well as physical temperance, to sound an appropriate alarm.

Perpetual reading inevitably operates to exclude thought, and in the youthful mind to stunt the opening mental faculties, by favoring unequal development. It is apt either to exclude social enjoyment, or render the conversation frivolous and unimportant; for to make any useful reflections, while the mind is on the gallop, is nearly out of the question; and if no useful reflections are made during the hours of reading, they cannot of course be retained in the social circle. Besides, it leads to a neglect of domestic and other labor. The law, that "man shall eat bread in the sweat of his brow," is not to be violated by half or three-fourths of the human race with impunity. It is a UNIVERSAL LAW; and that individual, let the sex, rank, or station be what it may, who transgresses, must suffer the penalty—not mere poverty, but a loss of actual enjoyment, if not of health. Even if we do not intrude upon the hours sacred to repose, sleep becomes disturbed, unsound and unsatisfying. Food loses its relish, life its zest, and instead of seeing the fair and goodly Eden we read and dream of, the world becomes less and less interesting, and we actually begin to complain of our Creator, while the fault is in ourselves.

Such, are some of the results of a perpetual devouring of books; but it would require a volume to state them all in detail, so as to show the full extent of the evil.

I am fully aware that the error in question favors book-makers and booksellers; for "it is an ill wind that blows nobody good;" but this should not prevent our protesting against it. And while I disclaim all fellowship with those who derive no pleasure in the contemplation of the future, but place the golden era among past ages, I do not hesitate to say, that our ancestors, at periods not very remote, were more truly wise than the children of this generation. If they read fewer novels and light periodicals, they meditated more on what they read. If they had fewer books in the community, they had more of what Locke calls, *sound, round-about sense*. *If they devoured less, they digested more*. It has been said of Dr. Johnson, that

giant in real literature, that he never read a book through, except the Bible.

How would our mental gormandizers scour the idea, suggested by one who passes for wise, that we should always read with a pen in our hand ! How would Madame de Stael have smiled, at being told that she would probably derive more benefit from reading half a dozen pages in a day, than the same number of volumes !

But we may anticipate a better future. This book-mania is destined to pass away. There is—there must be—in a world which has been for thousands of years improving, too much good sense long to tolerate it. Let the present race of youth, of both sexes, continue to devour greedily every catch-penny publication that issues from the teeming press. But let them remember, that they are unconsciously hastening themselves from life's scenes, to give place to other, and we hope, more rational actors—those who will remember that neither their mental nor physical natures can be sustained by mere gormandizing, and that digestion is no less important than mastication.

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#### THE HILL OF SCIENCE.

IN that season of the year, when the serenity of the sky, the various fruits which cover the ground, the discolored foliage of the trees, and all the sweet, but fading graces of inspiring autumn, open the mind to benevolence, and dispose it for contemplation, I was wandering in a beautiful and romantic country, till curiosity began to give way to weariness; and I sat me down on the fragment of a rock, overgrown with moss, where the rustling of the falling leaves, the dashing of waters, and the hum of the distant city, soothed my mind into the most perfect tranquillity, and sleep insensibly stole upon me, as I was indulging the agreeable reveries which the objects around me naturally inspired.

I immediately found myself in a vast extended plain, in the middle of which arose a mountain higher than I had before any conception of. It was covered with a multitude of people, chiefly youth; many of whom pressed forwards with the liveliest expressions of ardor in their coun-



tenance, though the way was in many places steep and difficult. I observed that those who had but just begun to climb the hill thought themselves not far from the top; but as they proceeded, new hills were continually rising to their view, and the summit of the highest they could before discern, seemed but the foot of another, till the mountain at length appeared to lose itself in the clouds. As I was gazing on these things with astonishment, my good genius suddenly appeared: The mountain before thee, said he, is the Hill of Science. On the top is the Temple of Truth, whose head is above the clouds, and a veil of pure light covers her face. Observe the progress of her votaries; be silent and attentive.

I saw that the only regular approach to the mountain was by a gate, called the Gate of Languages. It was kept by a woman of pensive and thoughtful appearance, whose lips were continually moving, as though she repeated something to herself. Her name was Memory. On entering this first enclosure, I was stunned with a confused murmur of jarring voices and dissonant sounds; which increased upon me to such a degree, that I was utterly confounded, and could compare the noise to nothing but the confusion of tongues at Babel.

After contemplating these things, I turned my eyes towards the top of the mountain, where the air was always pure and exhilarating, the path shaded with laurels and other evergreens, and the effulgence which beamed from the face of the goddess seemed to shed a glory round her votaries. Happy, said I, are they who are permitted to ascend the mountain!—but while I was pronouncing this exclamation with uncommon ardor, I saw standing beside me a form of diviner features and more benign radiance. Happier, said she, are those whom Virtue conducts to the mansions of Content! What, said I, does Virtue then reside in the vale? I am found, said she, in the vale, and I illuminate the mountain: I cheer the cottager at his toil, and inspire the sage at his meditation. I mingle in the crowd of cities, and bless the hermit in his cell. I have a temple in every heart that owns my influence; and to him that wishes for me I am already present. Science may raise you to eminence, but I alone can guide to felicity! While the goddess was thus speaking, I stretched out my arms towards her with a vehemence which broke my

slumbers. The chill dews were falling around me, and the shades of evening stretched over the landscape. I hastened homeward, and resigned the night to silence and meditation.

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## VALUE OF CLASSICAL LEARNING.

THE study of the ancient classics is a subject, as we must believe, of no small importance to those who are fond of letters, and interested in the advancement of national education. We take the present opportunity to offer a few remarks concerning it; and in the outset we ask, does classical learning deserve special encouragement, as a branch of instruction in this country? This question we answer without hesitation, in the affirmative, and proceed to give our reasons and express our opinions. Supposing the merits of the question to be known and allowed, so far as the classics are considered of importance in securing an early discipline of the mind, or esteemed as models of style, we shall pass rapidly over these topics on this occasion, and endeavor to show, that there are particular reasons why the study of them ought to be promoted among us. We are not disposed to attribute benefits to the pursuits of the learned, which are not a consequence of them; nor to magnify the advantages, which they unquestionably confer. Be it, therefore, freely conceded, that in some things they have no very direct practical utility, that they do little towards promoting commerce or manufactures, and that they contribute less towards increasing the national population, revenues, or territory.

While we disclaim any intention to ascribe to classic studies practical benefits which they do not confer, or to exaggerate the good effects, which they are certainly calculated to produce, we may without fear of contradiction assert, that an acquaintance with them, and the discipline of the mind resulting from the exertions which are necessary to gain that acquaintance, sharpen and invigorate the faculties, and thus form an excellent preparation for any active employment whatever. It will also be acknowledged, that these studies furnish an elegant and suitable occupation for men who have retired from the busy scenes of action; and that they form a pleasing *relief* in the cha-

rafter of the soldier and the statesman; that Germanicus, for instance, among the ancients, gains more of our admiration for having polished and improved his mind by the study of Grecian letters; or, to come to our own times and country, that the distinguished diplomatists who fill the highest offices in the state, though learning confers no additional claim to the gratitude of the nation, deserve increased respect for their attainments as scholars.

As none will contend, that the classics should be taught as a necessary branch in military schools, or in those principally intended for the training of youth for the mechanical or practical arts, so none will deny, that the study of them essentially belongs to that higher education, which proposes for its object the culture of the intellectual man. If the study of languages is of moment, the Greek and Latin have the first right to attention, because they are the more ancient, and therefore the more nearly original, because they have exercised an influence over all polished dialects of later nations, and because they are in themselves more perfect. To this we add, that they are *dead* languages, beyond the reach of change; the seal has been set upon them; their principles of construction and the force of their words are unalterably fixed; and, therefore, they best serve to illustrate the abstract principles of grammar.

What better inheritance can our country receive from the ancient republics than the writings, which contain the thoughts and sentiments of their finest minds? We say again, those writings deserve especially to be studied by us; because their tendency is favorable to free institutions. The Athenians, though they sometimes flattered kings, never eulogised the regal form of government. They cherished the love of freedom to the last, and their regrets at its loss are almost as instructive as their pride in its possession. Nor should we forget, to what class of society the Grecian writers belonged. They were men, who, having enriched their minds by travel and intercourse with the learned of other countries, returned, like Plato, to ripen their powers and their knowledge by reflection.

Moreover, the ancients prized personal independence and freedom of public debate. Every thing of general interest was regularly communicated in the market places; and the comic theatre was the tribunal before which, as in

modern newspapers, the characters of public men were scrutinized with unrestrained boldness. In their works of an elevated tone, in the orations of Demosthenes, for instance, the doctrine of liberty is taught on the principles which make it of universal value, and is supported, not merely because it makes a nation more prosperous, but because it is essential to the moral dignity and intellectual freedom of individuals, and equally essential to the honor of the state. We can but desire, that such views should be encouraged by all possible means; we need not fear, though the study of Homer should teach other lessons than those of passive obedience; we should find pleasure in being instructed 'by the rules of ancient liberty,' how a people may provide for its prosperity and glory.

We may add, that ancient literature has become the common property of mankind. Some foreign assistance is needed in the great concern of national education. But if we make use of none but English books, or if we do not go beyond the literature of living nations, there is danger of being affected with some foreign taint; of supporting our intellectual existence by aliment not perfectly suited to our condition. The study of the classics deserves, therefore, to be encouraged as a means of preserving national literary independence.

A much stronger argument lies in the probable influence which they would exert on national character. The Greeks preferred beauty to utility, glory to prosperity. Vast sums, employed for works of art, formed a large, and as it seemed to them, a necessary part of the annual expenditure of their states. If the tendency of our age were to ruinous extravagance, in all matters connected with public property, if one state were contending with another in the architectural perfection of its edifices, if the first settlers of the fertile banks of our western rivers had thought of nothing but cultivating the elegant arts, if the same spirit, which raised St. Peter's, or the York cathedral, were at work among our countrymen to the injury of good thrift, and in contempt of rational calculation, it would be the duty of every patriotic citizen to repress even the sublimity of enthusiasm, and to counteract the immoderate love of display, by sober and practical views of utility. But we are in no danger of being carried too far by our zeal for objects not directly necessary to our

welfare. Our fathers have given us excellent political and civil institutions, established on a solid foundation; commerce has enriched our cities; internal navigation is promoted by the grandest efforts of public and private enterprise; the springs of the Mississippi have already been turned into the Hudson; and the chain of the Alleghanies is to offer, it would seem, but a temporary barrier to the union of the Ohio and the Potomac. We have done, or are doing every thing to further objects of public and private advantage. It becomes, therefore, the duty of the patriotic statesman to provide for the other sources of national glory and happiness, to cherish a disinterested passion for the elegant and ornamental arts, till our country shall surpass every other, not only in the value of its political privileges, and the prosperity of its citizens, but also in the perfection of its monuments. At this epoch, therefore, while the nation is so rapidly forming its character, and while it is still possible to introduce new elements, the study of classic letters deserves to be encouraged, because it tends to awaken and cherish a love for the arts, by which society is adorned and refined.

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#### THE STUDY OF LANGUAGES.

THE study of languages is usually and properly the first step in a liberal and enlarged system of education. The youthful mind is peculiarly fitted for the acquirement and retention of words; but not sufficiently expanded and vigorous to comprehend the nature, principles, and objects of positive science. Memory is the first faculty that unfolds itself, and perhaps the most susceptible of improvement. Languages, therefore, as a branch of elementary knowledge, should be early attended to. They are emphatically the key to science, and the spring of life cannot be more judiciously or advantageously employed than in acquiring them. A knowledge of what are termed the dead, and some of the living languages, I conceive to be absolutely indispensable to the character of a fine scholar, and an able and distinguished civilian and statesman; and it is exceedingly to be regretted that these, especially the learned languages, are so much neglected in our country.

This has arisen from a mistaken idea, that their attainment takes up too much time, and that the period usually devoted to their acquisition, might be better employed in acquiring more solid and useful information. No error can be more glaring than this; every day's experience demonstrates its fallacy.

The acquirement of the dead languages will be found to be attended with great and permanent advantages; among which, it will be sufficient barely to mention its tendency to improve the principal faculties of the mind, and to beget a purity and refinement of taste, that no other kind of learning can bestow. The memory, for example, must be invigorated by the habitual exercise it undergoes, in the acquisition and retention of strange words and foreign expressions; the judgment is improved, from the necessity the learner is under of selecting, out of many, the most suitable word to express the idea of the original—for the original gives the idea only; the imagination is chastened and improved by the exquisite imagery, and the rich, chaste, and beautiful coloring the ancient authors display; and the taste is improved by the fine models of purity and beauty, and the refined and delicate touches of nature, every where diffused over the pages of the Greek and Roman classics. The most eminent and distinguished men in oratory, poetry, history, law, &c. have been well versed in those languages, and have had their minds early imbued with a love of these chaste and polished models of antiquity. Be, therefore, solicitous to master them; regard not the difficulties that may arise, at first, to impede your progress; they will soon, by a little perseverance and application, be surmounted, and when you have reached that point of familiarity with them, which will enable you to relish their beauties, and feel and enjoy their excellencies, they will become a source of high and exquisite gratification that will never forsake you, even amidst the activity and realities of life. In acquiring those languages, it will be necessary to observe the peculiarities of style, the fine thoughts, and daring felicities of expression, which distinguish the authors you are reading, and to endeavor, frequently to commit to memory, the finest and most beautiful passages, that are to be found in the poets of Greece and Rome. This will strengthen the memory, improve the taste, and furnish you with happy

illustrations, and apt and appropriate allusions. It will be proper, too, to keep up this practice while reading modern poetry; you will find, as many of the most distinguished modern orators have found, that it is of much greater advantage than you may now be disposed to believe. Of the copiousness, harmony, grace, and beauty of the Greek and Latin languages, it is unnecessary to say any thing. Those who study them, with that care and attention which they deserve, will soon be enabled to judge for themselves, and, of consequence, capable of relishing their various excellencies, without the aid of criticism. But of all the languages, ancient or modern, I conceive the Greek to be the most admirable. A knowledge of that language was deemed by the Latins to be an indispensable branch of study, and should be so considered by the present and every future age. It is the foundation of most other languages, and is so blended with the sciences, as almost to form their keystone and groundwork.

While I recommend such a proficiency in those languages as I have mentioned, I do not wish to be understood as conceiving it either important or essential, that you should be profoundly and critically versed in their different idioms and various metres, and be able to write them with fluency. That degree of skill may be left to professors, who make teaching the occupation of life. It is enough that you can read them with such ease, as to be capable of feeling and relishing the numerous and exquisite beauties in which the classical writers abound. To this point your efforts must be directed, and if you have even an ordinary tact for the attainment of language, you will be able to reach it without any very appalling difficulty; and when you have reached it, the acquirement of the modern languages will be a source rather of pleasure than of pain.

We must observe, however, in concluding this article, that what we have said about the study of languages, is to be applied only to those whose profession, or calling, or station in life may render this study either necessary or at least useful.

## EXCELLENCY OF THE ENGLISH LANGUAGE.

Do not regard the English language, I beseech you, as the mere medium of ordinary intercourse. It is a mine, whence you may extract the means of enchanting, instructing, and improving communities yet nameless, and generations yet unborn. Our English language has never had adequate tribute paid to it.

Among the languages of modern Europe, specious, but subordinate pretensions have been advanced to cadence, terseness or dextrous ambiguity of insinuation; while the sober majesty of the English tongue stood aloof, and disdained a competition on the ground of such inferior particularities.

Every language can furnish to genius, casually, a forcible expression; and a thousand turns of neatness and delicacy may be found in most of them: but I will confidently assert, that, in that which should be the first object in all language, precision, the English tongue surpasses them all; while in richness of coloring, and extent of power, it is exceeded by none, if equalled by any.

What subject is there within the boundless range of imagination, which some English author has not clothed in English phrase, with a nicety of definition, an accuracy of portraiture, a brilliancy of tint, a delicacy of discrimination, and a force of expression, which must be sterling, because every other nation of Europe, as well as our own, admits their perfection with enthusiasm!

Are the fibres of the heart to be made to tremble with anxiety,—to glow with animation,—to thrill with horror,—to startle with amaze,—to shrink with awe,—to throb with pity,—or to vibrate in sympathy with the tone of pictured affection;—know ye not the mighty magicians of our country, whose potent spell has commanded, and continues to command, these varied impulses?

Was it a puny engine, a feeble art, that achieved such wondrous workings? What was the sorcery? Justly conceived collocation of words is the whole secret of this witchery; a charm within the reach of any of you. Possess yourselves of the necessary energies, and be assured you will find the language exuberant beyond the demand of your intensest thought.



How many positions are there which form the basis of every day's reflection; the matter for the ordinary operation of our minds, which were toiled after perhaps for ages, before they were seized and rendered comprehensible!

How many subjects are there which we ourselves have grasped at, as if we saw them floating in an atmosphere just above us, and found the arm of our intellect but just too short to reach them; and then comes a happier genius, who, in a fortunate moment, and from some vantage ground, arrests the meteor in its flight; and grasps the floating phantom; drags it from the skies to the earth; condenses that which was but an impalpable coruscation of spirit; fetters that which was but the lightning glance of thought; and having so mastered it, bestows it as a perpetual possession and heritage on mankind!

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#### THE BAD READER.

JULIUS had acquired great credit at Cambridge, by his compositions. They were elegant, animated and judicious; and several prizes, at different times, had been adjudged to him. An oration which he delivered the week before he left the university, had been honored with particular applause; and on his return home, he was impatient to gratify his vanity, and to extend his reputation, by having it read to a number of his father's literary friends.

A party was therefore collected; and after dinner, the manuscript was produced. Julius declined the office of reader, because he had contracted a hoarseness on his journey; and a conceited young man, with great forwardness, offered his services. Whilst he was settling himself on his seat, licking his lips and adjusting his mouth, hawking, hemming, and making other ridiculous preparations for the performance which he had undertaken, a profound silence reigned through the company, the united effect of attention and expectation. The reader at length began; but his tone of voice was so shrill and dissonant, his utterance so vehement, his pronunciation so affected, his emphasis so injudicious, and his accents were so improperly placed, that good manners alone restrained the laughter of the audience. Julius was all this while upon the rack, and

his arm was more than once extended to snatch his composition from the coxcomb who delivered it. But he proceeded with full confidence in his own elocution; uniformly overstepping, as Shakspeare expresses it, the modesty of nature.

When the oration was concluded, the gentlemen returned their thanks to the author; but the compliments which they paid him were more expressive of politeness and civility, than the conviction of his merit. Indeed, the beauties of his composition had been converted, by bad reading, into blemishes; and the sense of it rendered obscure, and even unintelligible. Julius and his father could not conceal their vexation and disappointment; and the guests, perceiving that they laid them under a painful restraint, withdrew, as soon as decency permitted, to their respective habitations.

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#### INTELLECTUAL PROGRESS CONDUCE TO MORAL PROGRESS.

WHEN we speak of intellectual progress, in its relation to moral progress, it is necessary to distinguish two branches of the cultivation of the mind, which we are too much accustomed to confound; viz. that which consists in the acquisition of knowledge, and that which consists in the development of the faculties. By not having attended to this essential distinction, we have often perplexed important questions, and fallen into great errors.

It is not, that there is no natural tie between these two orders of intellectual progress; for the faculties of the understanding are only developed by exercise, and their cultivation profits by the acquisition of knowledge: while, on the other hand, in proportion as the faculties of the understanding are better cultivated, knowledge is more easily obtained, preserved, and applied. But these two kinds of progress do not go always in accordance, and do not exercise a similar influence upon the character. Reason itself does not always become wiser, as the mind is more enlightened. Instruction must have some relation to the notions we possess already, and the applications we propose to make. Incomplete, incoherent knowledge may

become an embarrassment and a cause of error, unless this relation is preserved; the merit and usefulness of knowledge consists in its opportuneness and conformity to plan. Hence, every acquisition of knowledge is not profitable to the character; that alone is profitable, which is connected with the art of improvement, and is in relation with our condition and destination. There is sometimes a salutary ignorance, which protects our happiness, in preserving us from indiscreet desire and deceptive ambition. There are also some truths, which we may abuse, and which may become in our hands, hurtful instruments because we have not sufficient experience to employ them, or, because we are not placed in a situation favorable to apply them, or, in fine, because we ourselves have not the dispositions, the qualities, and the strength necessary to use well an instrument, the management of which is much more difficult than we think. For we must remember that knowledge is only a means, lending itself in active life to every kind of effect; and it may be made subservient to evil as well as to good. Not that knowledge is in fault: the fault is in the want of address, the imprudence, and especially in the blind vanity, that turns what might be a good into a poison.

There is, however, an influence which the intellectual faculties exercise over the moral faculties. This influence is directly propitious, and, as long as the intellect is well balanced, continues to be so: it begins to be hurtful only when the equilibrium of the intellect is lost, and one faculty usurps an exclusive sway. In other words, intellectual progress is always in itself favorable to moral progress. But we must not admit that the first can supply the place of the second. The first only imposes, on the contrary, a greater necessity and a greater duty of laboring for the latter, in order to preserve constantly the harmony of the two systems. Neither do we say, that one conducts necessarily to the other. We only remark, that the progress of mind furnishes valuable aid for moral amelioration, but it rests with us to make this aid of avail in self-education; hence, we should be careful that the cultivation of the mind should tend to this noble end of human destiny.

It is true, that, in general, the cultivation of the mind, *when it is well directed*, tends of itself to nourish the

sentiment of what is noble, pure and distinguished; bringing us to beauty, which is its resplendence: it makes us feel a want, a presentiment of virtue; it is a foretaste nourishing the love of virtue, rendering the practice of it more easy and delightful when its sacred flame shall have penetrated the heart, to which it is attached by the most endearing ties. The sentiments of the true and of the good, being in their nature essentially disinterested, dispose the soul to generous movements, and prepare it also for acts of devotedness. We consult our own testimony in the moments of self-recollection, when, free from the search after the treasures of intellect, having succeeded in seeing them, we enjoy them fully; and, when following the traces of genius and gathering its lessons, a new truth, or sublime conception takes captive our mind. How far are we then from the regions agitated by passion, or withered by selfishness! Is there not in the profound conviction produced by truth, in the emotion excited by the beautiful, a secret power, which renders us more capable of feeling what is honorable, just, praiseworthy, moral? If at this moment we meet other men, do we not greet them with a deep and more animated good will? If at this moment an opportunity for a good action is presented, do we not accept it more naturally and earnestly? There is in truth, a solemn character, which disposes to respect; in the beautiful, an amiable character which attracts us. The acts of approbation and esteem strengthen the soul, and give it repose: admiration elevates, purifies, expands the heart. To draw these salutary influences, however, from the exercises of the mind, our faculties must be directed to cherish the love of truth and the beautiful; too often, we must confess, we abuse these gifts, so that the mind corrupts and withers the heart.

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#### RELIGIOUS KNOWLEDGE A SOURCE OF CONSOLATION.

WITHOUT the belief and hope afforded by divine revelation, the circumstances of man are extremely forlorn. He finds himself placed here as a stranger in a vast universe, where the powers and operations of nature are very imperfectly known; where both the beginnings and issues

of things are involved in mysterious darkness; where he is unable to discover, with any certainty, whence he sprung, or for what purpose he was brought into this state of existence; whether he be subjected to the government of a wrathful ruler; what construction he is to put on many of the dispensations of his providence; and what his fate is to be, when he departs hence. What a disconsolate situation to a serious, inquiring mind! The greater degree of virtue it possesses, its sensibility is likely to be more oppressed by this burden of laboring thought. Even though it were in one's power to banish all uneasy thoughts, and to fill up the hours of life with perpetual amusement, life so filled up would, upon reflection, appear poor and trivial. But these are far from being the terms upon which man is brought into this world. He is conscious that his being is frail and feeble; he sees himself beset with various dangers, and is exposed to many a melancholy apprehension, from the evils which he may have to encounter, before he arrives at the close of his life. In this distressed condition, to reveal to him such discoveries of the Supreme Being as the Christian religion affords, is to reveal to him a father and a friend; is to let in a ray of the most cheering light upon the darkness of the human state. He who was before a destitute orphan, wandering in the inhospitable desert, has now gained a shelter from the inclement blast. He now knows to whom to pray, and in whom to trust; where to unbosom his sorrows, and from what hand to look for relief.

Upon the approach of death especially, when, if a man thinks at all, his anxiety about his future interests must naturally increase, the power of religious consolation is sensibly felt. Then appears, in the most striking light, the high value of the discoveries made by the Gospel; not only life and immortality revealed, but a Mediator with God discovered; mercy proclaimed, through him, to the frailties of the penitent and the humble; and his presence promised to be with them, when they are passing through the valley of the shadow of death, in order to bring them safe into unseen habitations of rest and joy. Here is ground for their leaving the world in comfort and peace. But in this severe and trying period, this laboring hour of nature, how shall the unhappy man support himself, who knows, or believes not, the hope of religion? Secretly

conscious to himself, that he has not acted his part as he ought to have done, the sins of his past life arise before him in sad remembrance. The Governor of the world is unknown. He cannot tell whether every endeavor to obtain his mercy may not be in vain. All is awful obscurity around him; and in the midst of endless doubts and perplexities, the trembling, reluctant soul is forced away from the body. As the misfortunes of life must to such a man have been most oppressive, so its end is bitter: his sun sets in a dark cloud; and the night of death closes over his head full of misery.

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#### RELIGION, THE ACCOMPLISHMENT OF MAN'S EDUCATION.

IF all the moral faculties of man aspire to Religion, Religion, by satisfying their desires, in her turn, gives them the most favorable culture. The religious sentiment, placed by Providence in the heart, awaits its development in most men from the simple and sublime idea of a Supreme Benefactor. This sentiment is unfolded as naturally as filial affection in the heart of an infant who knows its parent. Constantly strengthened and enlightened by experience and reflection, it germinates in the bosom of conscience, as in its native soil; explaining, enriching, bringing to perfection every moral impulse in man. Without it, the intelligent creature is but an abortion, a fruit detached from the universal tree of creation, before it has attained its maturity.

In the origin of civilization, Religion is seen as the first instructor of human society. She is the mother of arts, of sciences, of public morals, and even of laws. As civilization advances, she affords clearer light; applying herself to morals, and to happiness, she becomes, in relation to man, more beneficent, more grand, more pure. So she begins with individuals, impressing the heart of the young child with the first knowledge of the just and good; awakening the sentiment of duty; and, after having accompanied him in all the trials of life, she brings him new strength and opens new perspectives, when his organs become weakened, and terrestrial things vanish before

him. Never does she appear more touching or more venerable than when she enlightens with her divine rays the morning and evening of existence. She is the Alpha and Omega of our destiny: she is the wisdom of infancy, and the youth of old age. If, as we have seen, the road travelled by us here below, is but a great and continual preparation, we may remark, that religion embraces its whole course, contributing to our education, and possessing all the conditions which are necessary to render this education as complete and fruitful as possible. Very different from that given to the intellect, this education is addressed to the most intimate faculties of the soul; nourishing and developing them at the same time that it regulates their exercise; cultivating them together, and in harmonious accord; directing them incessantly to a practical application; addressing their vital principle, to give them the highest degree of purity and energy. The religious sentiment, the sentiment which is expressed by adoration, includes at once love, respect, submission, gratitude, and confidence: it is a worship rendered to power, wisdom, infinite goodness, and infinite justice: there is, then, not a moral sentiment which it does not embrace, at the same time strengthening its principle and extending its sphere. While it communicates to the soul a singular elevation, it also constantly recalls it to simplicity and modesty. It restores while it softens; moderates while it animates; associates self-distrust with the most heroic courage; and, as it once offers to the creature, both the model of that ideal perfection towards which it directs the noble affections of the heart, and the perspective of an unbounded futurity as a better existence, it constantly excites him to progressive improvement; at the same time powerfully aiding these efforts by the communion it establishes between the soul and its eternal Creator.

It is by loving that we learn to love: it is by loving what is truly worthy of being loved, that we comprehend this great sentiment. Love, in the bosom of religion, has recognized its essence and original source; it flows from it constantly, living, and animated with immortal youth; it is purified in celestial fire, and spreads over the earth with abundant fulness, enriching and enlightening all. If the relations of a moment, founded on a community of interests so limited, suffice to create lively affections, what

must be the effect of those eternal bonds, which embrace all that is most profound and most real in our existence? In all beings, that are united to us by society or by nature, man, instructed by religion, recognises a sacred deposit, confided to him by perfect and infinite love; the connection of a grand fraternity is discovered; humanity becomes a family bond, a community of the future; there is nothing unknown, there is no stranger for him who reads, on the forehead of his brother, the character imprinted by God himself. Piety, from one extremity of the earth to the other, becomes the holy and magnificent sympathy of hearts. And what name shall we give to the affections—nature's most precious gift—if we despoil them of the religious sentiment, which is their soul? Will they be a charm or a poison? Shall we be satisfied or deceived by them? Without this sentiment, what would remain to be shared with those we love? In what thoughts should we understand one another? What poverty would there be in our language; with what trembling would our eyes meet! What despair on the farewell day, on which we should lose each other! Should we really belong to each other here below? Our souls would not touch, in passing, they could not mingle together. Love and happiness, the apparent ends of our destiny, would contradict each other. The selfish man would alone be prudent. Let selfishness and irreligion triumph together: snows, darkness, and annihilation are their empire. But deprived of religion, what is man? What does he find in himself to love, to cherish, to protect? What a melancholy sterility remains even in the eyes of selfishness! Ah! give this feeble, restless creature religion; he can then love himself justly and really, and taste some sweetness, and find some fruit in this solitary affection: the instinct which leads him to self, will be legitimate and satisfactory: separated from all created things, seeing all disappear from vision, all will still remain to him; the Infinite will remain, the object of his worship, the end of his hopes.



## ON THE WONDERS OF REDEMPTION.

Thou, most indulgent, most tremendous Power!  
Still more tremendous for thy wondrous love:  
That arms with awe more awful, thy commands,  
And foul transgression dips in sevenfold guilt;  
How our hearts tremble at thy love immense!  
In love immense, inviolably just!

Thou, rather than thy justice should be stained,  
Didst stain the cross; and, work of wonders far  
The greatest, that thy Dearest far might bleed.

Bold thought! shall I dare speak it or repress?  
Should man more execrate or boast the guilt  
Which roused such vengeance? which such love inflamed?  
O'er guilt (how mountainous!) with outstretched arms  
Stern Justice, and soft-smiling Love, embrace,  
Supporting, in full majesty, thy throne,  
When seemed its majesty to need support,  
Or that, or man, inevitably lost:  
What but the fathomless of thought divine  
Could labor such expedient from despair,  
And rescue both? both rescue! both exalt!  
O how are both exalted by the deed!  
The wondrous deed! or shall I call it more?

A wonder in Omnipotence itself!

A mystery, no less to gods than men!

Ye brainless wits! ye baptized infidels!

Ye worse for mending! washed to fouler stains!

The ransom was paid down: the fund of Heaven,

Heaven's inexhaustible, exhausted fund,

Amazing and amazed, poured forth the price,

All price beyond: though curious to compute,

Archangels failed to cast the mighty sum:

Its value vast ungrasped by minds create,

For ever hides and glows in the Supreme.

And was the ransom paid? It was: and paid

(What can exalt the bounty more?) for you.

The sun beheld it—no, the shocking scene

Drove back his chariot: Midnight veiled his face;

Not such as this, not such as Nature makes:

A midnight Nature shuddered to behold;

A *midnight* new! a dread eclipse (without

Opposing spheres) from her Creator's frown!  
 Sun! didst thou fly thy Maker's pain? or start  
 At the enormous load of human guilt  
 Which bowed his blessed head, o'erwhelmed his cross,  
 Made groan the centre, burst earth's marble womb!  
 With pangs, strange pangs! delivered of her dead?  
 Hell howled; and Heaven that hour let fall a tear!  
 Heaven wept, that man might smile! Heaven bled, that  
 Man might never die!—

And is devotion virtue? 'Tis compelled.  
 What heart of stone but glows at thoughts like these?  
 Such contemplations mount us, and should mount  
 The mind still higher, nor ever glance on man  
 Unraptured, uninflamed.—Where roll my thoughts  
 To rest from wonders? other wonders rise,  
 And strike where'er they roll: my soul is caught:  
 Heaven's sovereign blessings clustering from the cross,  
 Rush on her in a throng, and close her round,  
 The prisoner of amaze!—In his blest life  
 I see the path, and in his death the price,  
 And in his great ascent the proof supreme  
 Of immortality.—And did he rise?  
 Hear, O ye nations! hear it, O ye dead!  
 He rose, he rose! he burst the bars of death.

The theme, the joy, how then shall men sustain?  
 O the burst gates! crushed sting! demolished throne!  
 Last gasp of vanquished Death! Shout, earth and heaven,  
 This sum of good to man! whose nature then  
 Took wing, and mounted with him from the tomb.  
 Then, then, I rose; then first humanity  
 Triumphant past the crystal ports of light,  
 (Stupendous guest!) and seized eternal youth,  
 Seized in our name. E'er since, 'tis blasphemous  
 To call man mortal. Man's mortality  
 Was then transferred to death; and heaven's duration  
 Unalienably sealed to this frail frame,  
 This child of dust.—Man, all immortal, hail!  
 Hail, Heaven, all lavish of strange gifts to man!  
 Thine all the glory! man's the boundless bliss!

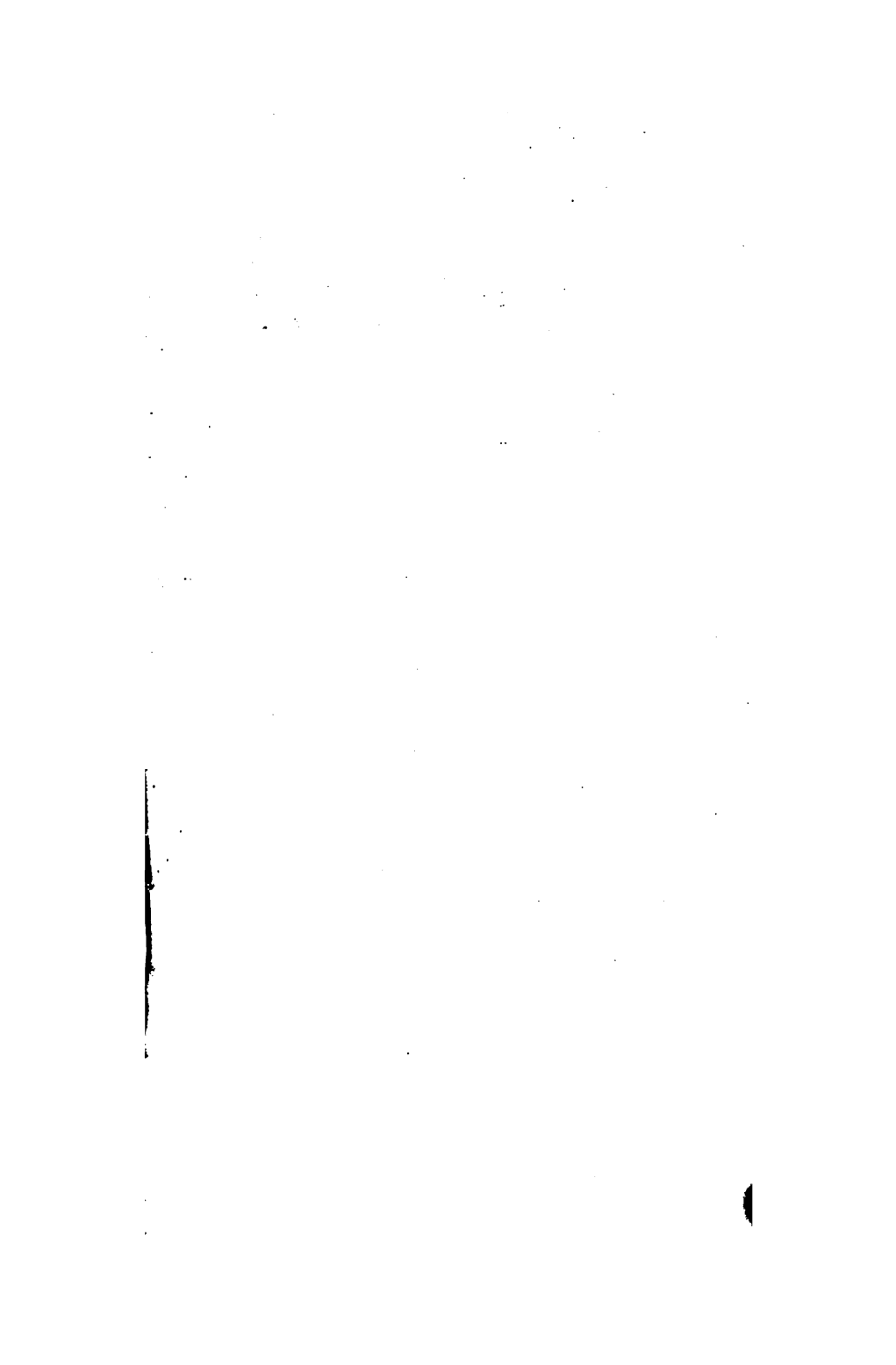
## A FUTURE STATE.

THE idea of another and a better world seems to be congenial to the human mind. It has been generally entertained in every age. The philosophers of ancient times, who had nothing but the dim light of nature to direct them, cherished the ennobling notion of immortal existence. Even the untutored savage flatters himself with the pleasing prospect of being one day transported into happier regions, and anticipates the pleasure which he will there enjoy in the company of his fathers. All feel within themselves the pleasing hope, the fond desire, of immortality. But though Nature has given to all her children some conceptions of immortality, still it must be acknowledged that her information is far from proving satisfactory. Hence we find the most eminent sages of the heathen world, even while desiring and hoping for such a state, confessing themselves unable to demonstrate its existence.—Doubtful and insecure were all their prospects. While towards futurity they bent their longing eyes, a thick cloud, impenetrable by unassisted reason, intercepted their view. But from this state of painful anxiety we, in these latter days, are happily relieved,—more clearly than it was even to those ancient worthies to whom God graciously revealed himself and committed his oracles: for by the Gospel all shades are dispelled: the Sun of Righteousness has arisen: eternal objects brighten: Heaven, with all its glory, opens to our eyes.—There we behold the “righteous,”—those who are justified by grace, and devoted to the service of their Savior, adorned with all the holiness, filled with all the happiness, and clothed with all the honor, which can be conferred upon their nature.—Here they are as a city set upon a hill: they are the light of the world: but all this is not worthy to be named, when we think of what they shall be when they “shine forth as the sun in the kingdom of their Father.”—There sin and pain shall never enter: old things shall have passed away, and all things have become new. The happiness here enjoyed shall have every thing to increase, and nothing to diminish its value. In its nature, it shall be full and satisfactory; and as to its duration, it shall be lasting as eternity.

THE END.



47. B.B.









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